THE MESSENGER.

"AS THE TRUTH IS IN JESUS."

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Dr A H Strickler
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THE MESSENGER.

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☞ For Terms &c., see BUSINESS DEPARTMENT.

Poetry.

THE POTTER.

By Richard Henry Stoddard.

I watched a potter at his wheel, one day,
For he was making pitchers out of clay,
The feet of beggars and the heads of kings,
Dust, blown from old, dead cities, far away.

Not Heaven itself more splendid is and high
Than was this palace, when its kings went by,
Race after race. The turtle sits here now.
"Where? where?" she cries. But there is no reply.

They who endowed with wisdom are, like light,
Torches, to guide their followers' feet aright,
They have not taken yet one step beyond
This night of mystery—this awful Night.

Speak of these wise ones, then, with bated breath;
The most that of the wisest Wisdom saith,
Is: They bequeathed you fables, nothing more,
Before returning to the sleep of death.

The great wheel of the Heavens will still go round,
When you and I, my friend, are underground;
At once creating life, conspiring death,
With Death and Life inexorably bound.

Come sit upon the grass, and drink your wine,
And quickly, while the suns of Summer shine;
For other grass than that you sit upon
Will soon be springing from your dust and mine.

When you and I are gone, for we must go,
They will raise bricks above us, and I know
That other bricks for other tombs than ours
Will out of us be molded. Be it so.

I do not fear the world. I do not fear
The leaving it, though I confess it dear.
We should fear nothing but not living well
In the only life and world we know of, *Here*.

But, come, my friend, since we must pass away,
Since all we are goes back again to clay,
What does it matter whether we remain
A hundred years or but a single day?

Be it our care, since pitchers we began,
To hold the heart's good wine as long as we can,
Before the potter molds our dust again
Into new shapes that are no longer *Man*.

—*Independent*.

Communications.

For the Messenger.

FOREIGN MISSIONS.

Lady Missionaries. Appeal to the Ladies of the Reformed Church from Mrs. H. D. Gring.

The Board of Commissioners for Foreign Missions of the Reformed Church, United States, impressed with the importance and necessity of enforcing our mission field in Japan with Lady Missionaries, took the following action:

"WHEREAS, we have received several letters from ladies who desire to enter upon mission work in Japan. And

"WHEREAS, the work of women in behalf of their sex in Japan is especially important, therefore,

"*Resolved*, That we are heartily in favor of sending out a lady missionary as soon as sufficient funds may be contributed to the treasury for that purpose.

"*Resolved*, That we are grateful to the great Head of the Church, that He has put it into the hearts of at least three of the women of the Reformed Church to seek personally to enter the foreign field.

"*Resolved*, That we call the attention of all the devout women of our Church to the importance of organizing a Female Foreign Missionary Society, auxiliary to this Board, for the purpose of raising funds for sending out a Lady Missionary at an early day, and we request the prayers of the whole Church in this behalf."

The sum and substance of the whole matter is, There are applicants. The Board is ready to send them. The missionary abroad is earnestly appealing for their assistance. The very life of the mission demands them. Now what will the Ladies do? Oh that they would read the following appeal, and give their well known efficient help for the early accomplishment of the work.

T. S. JOHNSTON,
Secretary.

Dear Ladies of the Reformed Church:

We are very much interested indeed, and rejoice exceedingly in the progress of Missionary Aid Societies, in which you are taking an active part, and of which we hear from time to time through friends, and through the columns of our Church papers.

We look with eager interest in the papers which every steamer brings us for accounts of the operations of your societies, and are always strengthened and encouraged to hear of the success of those already formed and of the organization of new societies. We heartily wish that every congregation in the Church might have the benefit of such a society. We sometimes receive letters from friends who are members of these societies and also from the secretaries of some of them, giving us encouraging results. I need scarcely add that your work is a grand and glorious one, and that we can use the results of your efforts to much advantage here in Japan.

The ladies of the other Churches are doing a grand work here, and we are sure the ladies of the Reformed Church are as active and can accomplish quite as much as those of any other denomination.

We are especially interested in the work which our Board of Foreign Missions has given you the privilege to undertake—that of raising funds to send us a lady missionary. We were asked not long since by one of our friends here when we expected a lady teacher. We told her that the ladies of our Church were raising funds to send her, but we did not know when she was coming. She replied, "That if the ladies have undertaken to send her, then she will soon be here." We do hope and pray that her statement may be verified in this instance.

All of the missions have their schools, female seminaries and academies, and their teachers come by threes, fours and fives.

To the end of establishing a good school, with promise of great success, we long since pleaded our cause to the Board of Foreign Missions, asking for a lady teacher, but the Board had not the money nor have they yet the funds to send a teacher, or to put up suitable buildings. Could we have had a lady when we wanted her much might have been done for our little school, which as yet for want of sufficient help is not what a school ought to be. We have been laboring under serious disadvantage, being alone, not being able of ourselves to continue in anything of the kind we might begin, and also carry on other branches of mission work which must not be neglected.

It was my pleasure to be present again at the examinations and closing exercises of Ferris Female Seminary in Yokohama. This institution is fifteen years old and its friends are rejoicing in its success every year. My heart almost overflows with joyful prospects for such an institution in Tokio for our own loved Church. We firmly believe that the friends of the Church of Christ and the friends of Foreign Missions in the home land will, with all the strength and all the aid that we can give to such a work here on the field, rejoice with us in the establishment of such a school at no distant day.

It has been our pleasure to see many of the young Japanese ladies educated at these mission schools, occupying positions of influence and gracing Christian homes as wives of the young Japanese ministers, elders, deacons, catechists and laymen. We have attended their weddings, the Christian marriage ceremony being performed, and their children are taught in their early infancy, "Now I lay me down to sleep," and "Our Father who art in heaven," &c. Who can measure the value of such instruction.

Mr. and Mrs. Moore will be a valuable accession to the mission, and no doubt they will enjoy the work very much, but we would like to have at least two single lady teachers more, that different branches of the one concentrated plan of work may be carefully and successfully conducted.

My dear ladies let me impress upon you the necessity of keeping three things distinctly in view with regard to your operations. First of all, that in this age of progress in Japan, the Japanese are satisfied with nothing but *first rate* schools, and that they well know what a first rate school is, and are fully competent of appreciating it. They have some excellent schools of their own—Girls' Normal schools and others; therefore we would ask you to send us not only one, but *two* lady teachers—*specialists*, that we may have sufficient competent force to establish such an institution as will insure success.

Second. That the years are rolling on and it is now high time movement be made in this direction; every month the matter is delayed is loss to the mission, and we would therefore urge you to act at once, and we would beg of you to send them through the Board of Foreign Missions just as soon as possible.

Third. That time for their preparation in the language after their arrival here must be taken into consideration, and this is another reason why you should act promptly. You have a grand and glorious work before you in which you will be undoubtedly blessed. I often wish I might see you and tell you about the work here, and how it is done. We are sure, dear ladies, that you will put forth your most earnest and noble efforts in the accomplishment of this work. Our hearts and our prayers are with you all, and we have faith in your efforts.

I shall delight in answering any questions this letter may suggest, if you will but let me know, and shall do all I can for you, in any way you may wish.

We are all very well and are very much encouraged in our work. We are looking forward to the coming of Mr. and Mrs Moore with much rejoicing.

May we expect the lady missionaries by next spring?

With much love, yours in Christ,

H. L. GRING.

Aug. 16, 1883—28 Tsukiji.

For the Messenger.

TWO IMPROPRIETIES.

The caption does not put the matter very strongly. A word to the wise, according to the Proverb, is sufficient, and as those whom it concerns, are presumed to be wise enough to be set as guides for others, "Two Improprieties" will serve as a much needed hint as to the conduct it very mildly criticises.

1. The first of these improprieties is, the habit (growing, seemingly, to larger proportions every year) which ministers and elders in attendance at meetings of Synod and Classis, have contracted of remaining outside the church during the devotional services with which the sessions begin. Not unfrequently it happens, that one half the members are seen upon the pavement in the church yard, while the other half are engaged in hymn and prayer. If these hymns and prayers be only *formal preliminaries*, and not acts of praise and worship, let them be abolished at once as a profane mockery; but if they are real and most necessary acts of worship, engaged in with the intent and hope of securing the divine benediction upon our proceedings, then it is the duty, as it should be the pleasure also, of every minister and elder to be present and join in these opening devotions. It very often happens that pastors find it necessary to rebuke and exhort their people with regard to this very thing, many of whom (men especially, who look upon the church ground as a sort of news and commercial exchange, and remain outside until the sermon is about to begin) have come to regard the liturgical services as preliminary only to the preaching, the hearing of which is the one great and only useful thing in the matter of church going. How can a minister, who at Synod or Classis, virtually puts the same value upon acts of praise and prayer, consistently rebuke his own parishioners when they only do the same thing.

2. In connection with this, and perhaps in part its cause, the habit of smoking near and around the church on these occasions, is certainly a conspicuous impropriety. To say nothing of the thing itself, beyond its mere mention, in the view of many persons, the use of tobacco, under any circumstances is a matter of questionable propriety (not to say morality)—in short a nuisance that all refined and genteel people should lend their hands to abate. When, therefore, these people see ministers and elders brought together for most grave and important purposes in the care and government of the Lord's flock, absenting themselves (and just outside) from these opening services, evidently for the sake of indulging in the habit of smoking, they are disgusted—offended and injured. It seems to them, as though their ministers and elders, for the time being, preferred the offering of incense to their idol, to having part in the worship of God's people.

Is there not room just here, for an application of St. Paul's principle, embodied in the words (1 Cor. 8: 13), Wherefore, if meat (that had been offered in sacrifice to an idol) make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend?

In conclusion, the writer, who has himself sinned in this way, and who is by no means a Puritan as regards such habits as smoking, has had occasion to see and hear something of the bad effects of these improprieties, in lessening the standard of ministerial dignity and diminishing respect for ministerial character; and therefore has called attention to them, on the eve of our yearly Synodical meetings, in the hope that there may be hereafter, no opportunity for such criticism by the citizens of the towns in which we shall meet. *

For The Messenger.

ADMINISTRATIVE INEFFICIENCY.

In a recent issue the *Advance* said: "One explanation of the 'dearth of ministers,' about which we hear so much, is that there is no such dearth. But the Presbyterians and Baptists, and Congregationalists lack machinery to bring unemployed minister and vacant pulpit together."

Commenting upon this, a writer in the *Presbyterian* remarked: "With all my love for the Presbyterian Church, I should not hesitate to consent to a modification of our 'machinery'—even to copying Episcopal or Methodist methods—if thereby our own inefficiency could be remedied."

Among the denominations cited by the *Advance* for powerless machinery, might also have been mentioned the Reformed Church. For when it comes to prompt any decisive administrative action, or action of any kind and in any direction, her machinery, like that of Presbyterians and Congregationalists, is not deserving of apology.

Take the minutes of the Eastern (English) Synods for last year, and you will find that there were then reported 26 vacant charges and 58 ministers and licentiates "without charge." To say that a large number of changes have taken place since then, and that these figures are not correct to-day, does not meet the case; for in the long run every charge is made at the expense of some other minister and charge, notwithstanding the recent licentiates. Evidently we have too many ministers for the number of charges and the employment we can give, or our administration both as regards the supply of old charges and the formation of new ones is inefficient. We are inclined to hold the latter view.

When it comes to "bringing unemployed minister and vacant pulpit together," or attending to other matters of administration, whose business, in particular, is it to do this? No one's in particular; therefore so little of anything is ever done. To say that all matters may be provided for by special committees, is not solving the problem; for who does not from experience lament that sort of work, and lament especially its slowness, uncertainty, and often utter failure? Even special meetings of classes are sometimes "blue." Last winter we with a fellow minister traveled twenty five miles on horseback, through heavy rains, snow, slush and mud, to a special meeting of Classis; but when the hour arrived there was no quorum.

Strange to say, the writer in the *Presbyterian* quoted above, advocates the "one man power." But when the results of that "power" are candidly and intelligently reviewed, all surprise vanishes. The Roman Catholic, Episcopal and Methodist Churches cannot with like force complain of vacant pulpits or unemployed ministers; simply because such a condition rarely happens, or if it does, it is only for a short time. They have the "one man power," and have "the right man in the right place," who, with wisdom, discretion and delicate consideration, attends to this prerogative and duty quietly, pleasantly, and by consulting the interests of unemployed minister and vacant charge.

Is the Church in Germany less Protestant, less Reformed, because she recognizes in her system of government an executive officer? She is not any less Protestant, but a great deal more efficient in administration. Her government is no more Papal, and just as Scriptural as that of any other Protestant body. This executive officer corresponds to our president of Classis, and is called in some sections of Germany Bishop, in others Prelate, and in still others Metropolitan. He has his "Domkirche" or cathedral, holds office during life, makes a life-long study of the duties of his office and the administration of those duties; presides at all meetings of Classis or Synod, executes the laws, decisions and judgments of Classis; receives pastors from other classes and dismisses them; visits all the charges within his territory once or twice a year, cares for missions, is chairman of each committee of ordination and installation in his territory, and does many other things proper for him to do. He represents Classis when that body is not in regular session, *sits in judgment upon all* matters referred to him or requiring attention during the interview, and is himself subject to the will of Classis or Synod; and is in fact the bishop of the Ancient Church revived. He has no spiritual or ministerial pre-eminence over other ministers; and no *jure divino* authority; but his office is merely administrative. He is no *Episcopal*-bishop, but a Presbyter-bishop.

If our Church adopts some such measure, by which "our own inefficiency is remdied," she will continue the same Reformed Zion, but a great deal more active and vigorous. Though the Church has an original type of organization which lives on through all ages, the Church has also a power adequate for all emergencies in her history, of fitting her polity according to her needs. Why not use that power and remedy a sore evil?

J. S. HARTZEL.

For, indeed, Christ is no cruel exactor, but a forgiver of the sins of the whole world. Wherefore, if thou be a sinner (as indeed we are all), set not Christ down upon the rainbow as a judge, but take hold of His true definition—namely, that Christ the Son of God and of the Virgin is a Person that terrifieth not, that afflicteth not, that condemneth us of sin, not that demandeth an account of us for our life of evil passed, but hath given Himself for our sins, and with one oblation hath put away the sins of the whole world, hath fastened them upon the cross, and put them clean out by Himself.—*Luther*.

The Bible is its own interpreter. Probably there is no passage in it to which there is not an explanation in the Bible itself. Like a building, the materials of which are worked out, each piece to fit in a particular place, the several parts of the grand whole. But as in the case of the building, so with the Bible, it requires no little skill and study to put these several parts together. It is here mistakes occur. A closer and more impartial study of the Bible itself is the remedy.

To know how to say what other people only think, is what makes men poets and sages; and to say what others only dare to think, makes men martyrs or reformers, or both.—*Mrs. Charles*.

Family Reading.

THE SOUTHERN CROSS.

"In hoc signo vinces."

From out the shining chambers of the South,
O starry sign! thy track I see;
Thy twin companions circling at thy side,
Forever pointing up to thee.

Christ of the cross! it is Thy love I read
Lettered in lines of light on high;
The same wise hand that planned the heavens, hath writ
Love's parable upon the sky.

God's steadfast stars! that shine serene and clear,
Over the restless waves of time,
Keeping their patient pathway silently
While God's deep counsels wait sublime.

O Thou who knowest when a sparrow falls,
Earth, sea and air of Thee are full;
The best of all things is their voiceless speech
That tells Thy love ineffable.

Sweet gospel! spelt in stars where all may read
That symbol of the "Lamb once slain;"
Who in the struggle "conquers by this sign"
At last shall more than conqueror reign.

Cross of the South! shine on thy radiant ways,
Tell out thy bright evangel through the years,
Until all nations walk within thy light
And join the mystic music of the spheres.

And though I watch thy fast declining light,
Never to see thee rise again,
I know that He who liveth and was dead,
Is come, the light of life to reign.

"He must increase"—oh, blessed word to me!
When earth-lights pale, and joys grow dim,
Deep down, beneath all surface chance and change,
Abides my confidence in Him.

MAKING IT WORK.

In Mr. Ransom's home it has been the custom for several years to have a text given out by the mother each night for every member of the family to commit to memory during the morning toilet, and repeat in concert at the breakfast table, and then apply during all the experiences of the day. The texts were not only to be learned, but also lived. When the verse had been repeated, the kind mother would say:

"Now let us all make it work to-day."

Sometimes the same text was given day after day, that it might be fully interwoven into the life.

One evening all the members of the family found on slips of paper which were pinned to the pin cushion in each sleeping-room the reference, "Matt. vii. 2," and accordingly at the breakfast table next morning, father, mother and children, just before the blessing, repeated together, "With what measure ye mete, it shall be measured to you again."

"Now," said Mrs. Ransom, "let us all see what a good report we can bring to-night to each other and to God of making the text work."

About three o'clock in the afternoon Mrs. Ransom found her little Mamie, twelve years old sitting on the floor and looking thoughtfully at six sheets of fancy paper, three of red and three of blue, which she had been wishing for a long month and had just received. It had not been convenient for her father to get it before, but at last he ordered it sent to her and she was now able to make the paper dolls and dresses and toys which she had been planning.

But her half open scissors remained motionless in her hand, and her head was in a posture of deep thought.

"Well, Mamie," said her mother, after watching her, unobserved, for a few moments, "what are you thinking about?"

"Oh, mother, that's a hard one."

"What?"

"The text."

"What text?"

"The one you gave us for to-day, 'With what measure ye mete' You told us to make it work, but it's a hard one. You know father sent up these pretty sheets of paper for me a little while ago. I've been wanting just six sheets ever so long to make some clothes for my paper dolls, and to cut some stars and crosses and hearts to write texts on the back of, and give them away as my Sunday-school teacher does. But there's two other little girls just round the corner that are in my class, and they have been wanting some blue and red paper just as much as I have, but they have no father, and their mother is too poor to buy any. Do you think I ought to give them a part of my pretty paper to make the text work? I have waited for it so long and I need it so much."

"I am not going to tell you anything about what you ought to do," said the mother. "You must think it all out yourself. It is all between you and God."

"But, mother," said Mamie, "they don't know I've got the paper. But I heard them say the other day when we were looking into a store window, how much they wished for just one sheet of the pretty red paper. And they haven't near as nice dolls as I have. Oh, that text is a hard one to work. Mother do you think it would be very wrong if I didn't divide the paper with them?"

"I have nothing to say about it," said the mother. "The paper is yours."

Mrs. Ransom sat down at the window and went to reading, often lifting her eyes to watch the battle between selfishness and duty which was going on in her little Mamie's heart, and lifting her heart also to God in prayer that the right might be victorious.

About half an hour after her conversation with her mother, Mamie suddenly jumped up and ran toward the door. Her mother was just then absorbed in one of Adelaide Proctor's poems, and had forgotten the battle for a few moments, and so she said, in surprise:

"What's the matter?"

"Don't stop me," said Mamie, eagerly, "don't stop me. If I stop to think any more I may not do what I ought to."

She had learned already that there is a time when deliberation is dangerous, because duty is clear and delay makes room for temptation. Away she ran with two of the red sheets and two of the blue in her hand. She was soon back again with a very happy face, exclaiming:

"I made it work and it paid me, for they were so happy and thankful to get a sheet of the red paper and a sheet of the blue for each of them! And the poor mother was so grateful. I was ashamed to think how unwilling I was to give them a part of the paper. Oh, mother, that is a splendid text. I'll try to make it work as long as I live."

Just then Frank, sixteen years old, came in from school very much excited. You could hear him scolding with the tramp of his boots in the hall before he said a word. When he reached the sitting room the storm burst out of his lips:

"I shall hate Sam Brown as long as I live."

"Why?" said his mother.

"He kept me from winning a game of foot-ball for our side after school by tripping me up. He looked sorry when he saw I didn't take it as a joke, but I wouldn't accept any of his apologies. I shall always hate him for it."

"Oh, no," said Mamie, "I would forgive and forget. You know we must make the text work, 'With what measure ye mete, it shall be measured to you.' Surely, we wouldn't want God not to hear when we say 'Forgive us.'"

Frank loved Mamie very much, and inwardly resolved he would make up with Sam the next day, but he didn't want to acknowledge that he had done wrong before his mother and Mamie, and so he changed the subject and said:

"That reminds me, mother, that I did make the text work in one way this forenoon. I was just planning to cheat the teacher by putting some of the geometry lesson on my cuffs instead of putting it into my head, and then I thought to myself that short measure for the teacher was short measure for myself, and I was really cheating myself worse than the teacher, and so I measured out a full, good lesson for the teacher and for myself. I understand now what the teacher meant when he said that one who cheats another cheats himself most—loses his good conscience and self-respect. A man who swaps those off for anything else is cheated sure. There's Tom in the hall. What a noise he makes! And see the blood on his cheek. Well, Tom, I guess you haven't made the text work?"

"Yes, but I have," said Tom, a boy of fourteen, who was in the last year at grammar school. "Jack hit me and I measured to him again a lick of the same kind, only more so. You should see his black eye. 'When this you see, remember me,' was my parting message to him."

"But," said the mother, "you seem to forget that Jack has a drunken mother and a reckless father, and has never learned to govern his temper and his tongue, as you have. You evidently forgot all you had learned. Now if you had such a home and heart as Jack, as you see it now, you would wish that boys from better homes might teach you better things than fighting, in which you can never hope to equal savages and animals. After you have thought it all over, you will measure to him something nobler than blows. I shall be glad to have you invite him to my class in the mission Sunday-school."

A sudden crash in the kitchen below brought a quick flush to Mrs. Ransom's face, as she hurried down to see what sort of destruction her sometimes careless servant had wrought this time. Angry words came to Mrs. Ransom's lips as she saw several broken plates on the floor that had fallen on the way to the tea-table. But she thought.

"I would not like to have my husband speak angrily to me when I break a dish; and this girl is far away from friends and home, and of course did not do this from malice or intention."

So she swallowed the angry words and said, as calmly as she could:

"Never mind, this time. Only try and be more careful next time. I will bring down another set of tea-plates."

The girl had expected some rebuke and was prepared to receive it in the same spirit, but the kind words were a surprise that touched her far more deeply, and as she said,

"Thank you, I will be more careful," and turned to hide a tear, she resolved to do her utmost for so kind a mistress.

She was a Protestant Swede, and had repeated the text with the rest, as she stood behind Mrs. Ransom's chair, and now she saw with delight how that lady had made the text work, and resolved that her part in measuring back again the kindness she received should not be lacking.

A little while before tea, Mr. Ransom came in from business. In going away in the morning he had said:

"Be a good girl, Mamie;" and she had answered frankly: "Be a good man, papa."

Surely the fathers going forth to the temptations of business life need such reminders no less than the children in the lesser temptations of the school. Mr. Ransom was a wholesale fruit dealer, and breaches of conscience are all too frequent in that business—false bottoms to boxes, bad fruit in the centres and bottoms of barrels and baskets, whited sepulchres, and dead men's bones on every hand.

"The text was a great bother to-day," he said. "It is surely a hard one to work in the fruit business. As I took up a box of strawberries with a raised bottom which made it really only two-thirds as large as it seemed, and so a full third less than a quart, which the people suppose the baskets to hold, that text popped into my mind, 'With what measure ye mete, it shall be measured to you again.' But I didn't make the false boxes. All of them are short measure, and so illegal. The police made an arrest of a hundred dealers last year for using boxes that were not full measure, and they promised to do better this year and were let off. But every box is made short again this year. At last I concluded I wouldn't keep up the lie any longer, even if everybody else did, and I have advertised to sell fruit hereafter by weight, as they do in Colorado. The cranberries and apples will soon bring up a new difficulty. Every dealer on our street has his cranberries picked over and the poor ones thrown—not into the swill-barrel—but into the centres and bottoms of the boxes, which are as different from the berries on the top of the boxes, which are put there as representative ones (really misrepresentative), as a lie is different from the truth. Every basket of peaches is another such lie, and every barrel of apples. I will this year advertise fruit as the same at the bottom of the barrels and boxes as the top and be content to lose the trade of those who are cheated by such tricks as false outsides, while I keep those who find that my fruits are what they seem, and seem what they are. I will not sell such goods that I shall fear to meet the buyer lest he reproach me as a cheat. I will measure to others such genuine goods as I hope to have measured to me in other stores.

"By the way, I had another trouble with the text. One of my clerks was careless—sent some fruit to the wrong address, and so the family did not get it in time for dinner, and sent it back with a curse or two. I dismissed the clerk at once. But while he was getting ready to leave I thought that I had made similar mistakes as a clerk in other days, and in my own business, and should have felt it very unjust to be so dismissed, and so I recalled him. He was very grateful. I overheard him talking to one of the clerks just before I came, about religion, more favorably than I had ever heard him speak of it before, for he had been quite clerical. This time he was defending religion. 'Christians are not all hypocrites,' he said 'Some of them take it into business. If they get provoked they are soon over it, and do the fair thing. Our boss is genuine, sure. See what a day we have had of reforms. If he never was thoroughly converted before, it's done now, sure.' The remark was as much a criticism on my past as a commendation of my present course, but I cared most about it as it gave me some hope I could get the boys at the store some day to be Christians. I shall never forget our text for this day. It is another way of putting the Golden Rule. Let us call it the Golden Measure, and as a carpenter carries his rule always about him, carry this golden measure all our lives. There's the supper bell."—*Advance.*

QUEEN RANAVALONA'S REIGN.

Of the late Queen of Madagascar, whose death has been reported, the New York *Herald* says: Queen Ranavalona's reign began in 1868. It marked a new era in Malagasy history. A series of important reforms were at once set on foot. The term of military service was reduced to five years. The corrupt and vexatious system of legal procedure was exchanged for trial by jury. National education was so vigorously promoted that the native schools in the provinces of Imerina and Betsileo alone now muster a total, according to some authorities, of 130,000 pupils. All persons engaged in educational work were declared exempt from the compulsory government service, which is the native substitute for taxation. The cruel practices of native superstition were unsparingly swept away, and in 1877 all the slaves from the Mozambique coast who still remained in the country were freed at one blow The spread of Christianity was encouraged, and the domestic condition of the people ameliorated in every way. Under Queen Ranavalona's sway idolatry was forever extirpated.

Early in her reign the Queen embraced Christianity and built a royal chapel. Meanwhile the wooden fence around the temple of the great national idol had been pulled down and the priests assumed a threatening aspect, even hinting that their god had medicine which would avenge him on the heretic sovereign. On the 8th of September, 1870, they came in force to the capital to claim their rights as nobles. A council was called, and it was decided to send the chief secretary of the state and other high officials to the sacred village, seven miles from the capital, and burn the idol before its keeper returned. They set off the same afternoon, and, by an authority from the prime minister, seized the idol's house. The wood of the fallen fence was collected and a fire was made, and the contents of the temple were brought out to be burned. First the long cane carried before the idol in processions was thrown in; then twelve bullocks' horns, from which incense or holy water had been sprinkled; then three scarlet umbrellas and the silk robe worn over the idol by the keeper who carried it. Then came the idol's case—the trunk of a small tree hollowed and fitted with a cover, and, last of all, the idol itself.

Hardly any of the present generation had seen the god, and great was the surprise when he was produced. Two pieces of scarlet silk about three feet long and three inches wide, with a small piece of wood about as big as a man's thumb inserted in the middle between them, so that the silk formed, as it were, two great wings, was the great god of Madagascar, whose touch was sanctifying and whose nearness was preservative. "You cannot burn him; he is a god," said the people. "If he be a god he will not burn,' said the officers; we are going to try," and held it on a stick in the fire, that the people might see it as it was consumed. The victory was complete. Next day four other idols shared the same fate, and the rest followed. One was a little bag of sand, another consisted of three round pieces of wood united by a silver chain. The people looked on in wonder, and when the process was over, seeing that they had no gods to worship, they sent to the Queen to ask what they were to worship for the future. The government, says the English Independent, adding to the information contained in Mr. Pool's letter, thereupon appealed to the native Christians to send Christian teachers, and they at once responded. It was found that of 280 towns and villages in Imerina 120 already had Christian churches, and teachers were at once found for all the rest.

A MOTHER'S LOVE.

Some day,
When others braid your thick brown hair,
And drape your form in silk and lace,
When others call you "dear" and "fair,"
And holds your hands and kiss your face,
You'll not forget that far above
All other is a mother's love.

Some day,
'Mong strangers in far distant lands,
In your new home beyond the sea,
When at your lips are baby's hands,
And children playing at your knee—
O then, as at your side they grow,
How I have loved you you will know!

Some day,
When you must feel love's heavy loss,
You will remember other years,
When I, too, bent beneath the cross,
And mix my memory with thy tears,
In such dark hours be not afraid;
Within their shadow I have prayed.

Some day,
Your daughter's voice, or smile, or eyes
My face will suddenly recall;
Then you will smile in sweet surprise,
And your soul unto mine will call
In that dear unforgotten prayer,
Which we at evening used to share.

Some day,
A flower, a song, a word may be
A link between us strong and sweet;
Ah, then, dear child, remember me!
And let your heart to "mother" beat.
My love is with you everywhere—
You cannot get beyond my prayer.

Some day,
At longest it cannot be long,
I shall with glad impatience wait,
Amid the glory and the song,
For you before the Golden Gate.
After earth's parting and earth's pain,
Never to part! Never again!

—*Presbyterian.*

WOMAN'S TOUCHES.

It is the woman's touch in the house which marks the difference between the mere shelter and the home. When mother and the girls are away for a few days or weeks, and the housekeeping is left to father, the house takes on insensibly the look of neglect, which comes from the absence of the womanly element. Utilitarianism steps to the front. Papers and books lie about. Boots and shoes are everywhere. The rooms may be cleaned periodically by some strong armed Bridget, and they are sure to be aired and sunned, for men, bless their hearts, are sensible enough to value air and light; but the graceful arrangement of furniture, the disposition of things to the best advantage belongs only to women. The average man has a contempt for such management.

Who but a lady ever thinks of placing the ottoman over a worn spot in the carpet, and setting the rickety table in the corner, where it will not only look pretty under the brackets, on which stands the pot of growing ivy, but also be out of the way of a clumsy foot or an impetuous child? Who else orders the lights and shades so as to throw the best part of the room into relief, and the less beautiful into partial obscurity? Who else always remembers to turn the mended side of the vase toward the wall, and to keep the arm-chair (which needs upholstering, but cannot yet receive it) in the comfortable back-room, where the family group assembles, rather than in the statelier front parlor, which is set apart for guests? What man would take the trouble to make over an old thing, by dint of glue, and varnish, and gilt and scrap pictures, so that out of mere rubbish one should evolve a household ornament and a cause for felicitation?

"The many make the household,
But only one the home."

And that one, what pleasure she takes in contriving, in twisting, in planning, in economizing, in creating something out of nothing! How triumphant she is over the little luxury which she has been longing for through many weeks and has finally attained, the luxury, which would be nothing worth were it not to be shared with husband and children! Mrs. Carlyle's sofa, which she had kept her eye on for a year, and finally got into the house at a very small outlay, a sofa that cost just nothing to speak of, is a case in point.

The tiny touches, when all is said, are those which give character to the room and proclaim its occupant's individuality. It used to be harder than it now is to hang a wreath around grim decay when the decay was inside the door. People would have thought a woman crazy if twenty-five years ago she had pinned Japanese fans on her walls, or filled vases with cat-tails and grasses, or set ginger jars in places of honor. But by this time we have found out that artistic possibilities lurk in reeds and weeds, in the marsh and the fen, and that the simplest articles may be replete with beauty.

And if there be a hideous patch on the calcimining, or a spot on the wall-paper, what an obliging and altogether satisfying treasure is the gaily colored Oriental fan, itself a picture, which lends its bright hues and its dainty shape to the work, not only of concealing a deformity, but of heightening a beauty.—*Intelligencer.*

I admire architecture, painting, sculpture, the wonders of the chisel and the pencil. I love nature in her mountain majesty, the rolling ocean, and the woodland vales. All this is lovely and sublime; but God is witness, I would go farther to see a good man, to hear him talk of Jesus, enter into his communion, feel the moral grandeur of his destiny, than to behold any achievement of art or scene of nature. These change and perish. He is immortal.—*Bishop Pierce.*

I find the gayest castles in the air that were ever piled far better for comfort and for use than the dungeons in the air that are daily dug and caverned out by grumbling, discontented people.

Useful Hints and Recipes.

To Keep Sweet Potatoes.—The plan of a Mississippi farmer is as follows: "Dig after the first frost, and stow them away for next Spring in the following manner: Place a layer of potatoes on a dry ground flour, and cover them with dry earth. On the latter place another layer of potatoes, and again cover with earth, and so on till all are stowed. I believe that a pile the size of the Pyramid of Cheops might safely be put away in that manner. The earth keeps every potato warm and dry—the two essentials to its preservation. The sort of earth to use is the dust found in country roads.

Mangoes.—Select green or half-grown muskmelons; cut out a section of each an inch or so wide and tapering to a point at each end, remove seeds with a spoon, securing each piece to its own melon by a stitch made by needle and thread. Make a strong brine of salt and cold water, in which soak melons for three days while whole, scald in vinegar with spices (cinnamon and a few cloves). For filling, one lb. raisins chopped, two heads of cabbage chopped and salted over night. Three pints grated horse-radish, one lb. white mustard seed, with ground mustard to taste, ten cents' worth of turmeric root, one pint olive oil, cup of sugar, one pint of nasturtion seed, one lb. celery seed, one nutmeg and small pickles. Tie up securely, and put all into a jar filled with vinegar. The longer they are kept, the better.

Grape Jelly.—Grapes that are too coarse or acid for table use make very good jelly, only have them firm, sound and ripe. Pick grapes from the stem, wash them in cold water, drain the water from them, and put them in a stone jar; place the jar in a pot of cold water, and let it boil steadily until the grape skins are loose. Take off the skins, saving all the juice—the skins will darken the jelly and make it slightly astringent. Boil the pulps once again, and pour all into a flannel bag and squeeze through; measure your juice, and allow a pound of lump sugar for every pint of juice. Mix and boil steadily, but not too quickly, until it will jelly when you try on a saucer. Put in small glasses, which you wet first in cold water. Over the top of each glass place a piece of paper wet with brandy; tie up closely and keep in a cool place.

Tidies that will Wash.—No one but the very rich or the inexperienced housewife enjoys using tidies that will not wash, and there are few women who have not suffered pangs of grief in finding some delicate, but useful article of this description hanging by one pin in indistinguishable ruin from the back of a chair after the exit of some male member of the family. The tidies made of macrame and of the lighter fish cord, embellished with bright ribbons, are pretty, and can be used with unconcern. Those crocheted of the fish cord are very easy to make. After making a chain of proper length for the width of the tidy, make alternate rows of thick stitches and of chains, so that spaces will be left in which to run ribbons. The ribbons should be of the exact width of the spaces. Black velvet ribbon is also pretty to run in. When it forms a block on the right side work a star in yellow and silk.

Preserved Citrons or Melon Rinds.—Pare the melon rinds, after cutting them in quarters and taking out the seeds, or cutting away the ripe watermelon. Cut the slices into suitable pieces. Boil in water, with a piece of alum as large as a hickory nut, until transparent and so soft that a broom straw will run through them. Skim out the slices on a sieve to drain. To every four pounds of the melon allow three pounds of the best white sugar. Put in the preserving kettle, with just enough water to melt the sugar. Boil the syrup and skim it; then add the melon, with two lemons, cut into the thinnest slices and the skins removed. Let it cook slowly for ten minutes. Skim out the fruit into jars, and boil the syrup five or ten minutes longer, so as to have it as thick as honey; pour it hot over the fruit and seal up tightly. White ginger-root can be sliced up and put in with the lemon, and it will give the preserve a good flavor.

Youth's Department.

AT REST.

"The eternal God is thy refuge, and underneath are the everlasting arms."

It is the evening hour,
And thankfully,
Father, Thy weary child
Has come to Thee.
I lean my aching head
Upon Thy breast,
And there, and only there,
I am at rest.

Thou knowest all my life;
Each petty sin;
Nothing is hid from Thee,
Without, within.

All that I have or am
Is wholly Thine;
So is my soul at peace,
For Thou art mine.

To-morrow's dawn may find
Me here or there—
It matters little, since Thy love
Is everywhere.

—*Observer.*

THE STORY OF THE SIRENS.

"Spread the sails to the wind," said Ulysses of a thousand counsels. "Spread the sails to the wind, and let the ship bend her course to Ithaca."

The breeze sang in the shrouds above—the waves foamed to the oars below—and swiftly and steadily they cleft the deep. And the shores of beautiful Circe grew dim in the distance—of beautiful Circe who could not make Ulysses forget his home But when she saw he would leave her, and that her charms availed not to stay him, she spoke a word in his ear, and gave him prudent counsel. "Avoid the Sirens," she said, "that dwell in the island of Pelorus. Their voice is so sweet, but deadly, none ever listened to it and lived. He that tarries to hear that song, can never tear himself from it. He is rooted as a tree to the island, till he pines and dies of hunger. But since thou must needs pass their dwelling, I will show thee a refuge from destruction. Fill the ears of thy comrades with wax, and bid them lean on the oars. Thyself, if thou willest it, listen to the song; but first be bound to the mast. For this is the fate of the Sirens: and they know it well of old; when one voyager has passed them unharmed, their life draws to an end."

Night came down on the sea, and Ulysses spake to his companions. He told them of the wiles of the Sirens, and the counsel of the heavenly goddess. "And if," he said, "the melody beguiles me also, so that I make signs to you to stay your speed, I charge you to disobey my words, and to bend more strongly to your oars. I myself am a mortal man; and may err like mortal men."

So saying, he lay down to sleep, and his comrades were stretched in the hold. But when Aurora drove forth her chariot from the glorious gates of the day, up sprung, from his hard couch, the holy strength of Ulysses. He called his companions around him, and gave pure wax to each. Then they bound him to the strongest mast, lest he should yearn for the melody of the Sirens, and cast himself into the broad sea. And they filled their ears with white wax, and addressed themselves to their daily labors.

Ulysses, bearer of many toils, stood imprisoned at his own mast. And when mid-day was bright in the sky, and the sun looked fiercely on land and sea, Sicily arose, like a blue cloud from the horizon, lovely in the hazy distance. Capes there were and headlands, that jutted out upon the foaming sea; but chief among the thousand promontories, was the giant height of Pelorus. And less than a league from its foot, an island lifted itself up from the deep. Thither the vessel bent her way, for the gods sent a favoring gale. But when he was as far from the beach as an archer, at three shots, might send a winged arrow, Ulysses caught a distant strain, sweet and luscious as honey. It stole into his mind—it overpowered all his resolves—he was captive to the melody of the Sirens. Louder it came and louder, and evermore sweeter still. Who can describe its loveliness? it was not of the melody of earth. And every moment that the hero listened, his love for Ithaca grew less. The voice of the three sisters came lovelier over the waters; the perils of the homeward return seemed more terrible. A long time he struggled with his shame; at last the melody prevailed.

"Loose me, loose me." said the hero, shouting to his laboring companions. "Speed the vessel whither ye will; but let me abide with the Sirens."

In vain he commanded the crew; they could not hear his words. Steadily the vessel went forward; steadily the rowers labored. And the mind of Ulysses was rent within him; for it was agony to depart from the island. And when they came to the nearest point, he raged like an imprisoned lion. Thrice he strained at the bands, and thrice the bands repressed him. But when for the fourth time he put forth his strength, and the thongs would perchance have yielded, up rose Perimedes, leader of men, and Eurylochus, the equal of the gods; and they bound him more closely to the mast, and confined him with three-fold thongs. In vain he besought them to forbear, and stretched out his hands to the gods. Onward went the vessel and onward, passing the dangerous shore. And as the melody died away, Ulysses returned to himself. And he longed as before, for Ithaca—and Penelope and young Telemachus. But not till the island faded in the horizon, did his comrades unbind his arms. Then they removed the waxen safeguards, and returned their thanks to the gods.

We, also, while we are passing over the waters of this world, are beset with three Sirens. Their voice is sweeter than honey, but it is death to listen to them. They are called the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life. Our only safety is in stopping our ears against their music. We need not think of listening, and yet remaining unharmed. And happy is he, who, when he is inclined to give ear to their voice, has a friend to restrain him from evil. And yet more happy is that friend, for he will save a soul from destruction.—*Selected.*

STAGE COACH.

"All wanting the same place makes a great deal of trouble in this world," said mamma thoughtfully. "Shall I tell you a little story about it—something I know is true?"

"O yes, do!" chimed the children.

"It is a very sad story, but I will tell it to you," she went on, "and the next time that you are tempted to be selfish, stop and think of it. Once, long ago, there were four children playing stage-coach, just as you have been doing now, and, just like you, they all wanted the first place. Instead of playing on a log, however, they were in the spreading branches of a willow tree.

"'I want to drive,' said Lucy, settling herself in the driver's seat.

"'No, let me drive,' and Harry climbed up beside her. 'Let me sit there.'

"But Lucy did not move.

"'Let me there,' repeated Harry, giving her a slight push and crowding his way on the same branch where she sat. 'You must let me drive.'

"A moment more, a sudden crash, and they were on the ground. The branch had broken.

"Harry was on his feet instantly, trying to raise his sister, but there was a sharp cry of pain, then she lay very still. Mother and father came running out of the house and gently lifted the little fainting form, from which the arm hung limp and broken. There was sorrow and crying, but it was all too late; nothing could turn aside the weeks of suffering and pain that must be borne before the little girl could take her place again among the other children. I think they all learned a great lesson of loving unselfishness in those weary days, each trying who could bring the most brightness and happiness into the dreary hours. I was that little girl, and I learned to appreciate little kindnesses as I had never done before. It was then that I learned something else, too—something I want you all to remember," and mamma looked long at the group. "It is, 'Even Jesus *pleased not himself.*'"—*Ex.*

AN ADVENTURE WITH A LIONESS.

A portion of the crew of a ship which was anchored off the coast of India once went ashore for the purpose of cutting some wood, and one of the sailors, having through some cause become separated from his companions, was considerably frightened by the appearance of a huge lioness which he saw approaching him. Much to his surprise, however, she did not on coming up appear to have any evil designs on him, but instead crouched at his feet, and looked steadfastly first at his face and then at a tree some little distance away. For a time the man could not understand this conduct; but presently, on the lioness rising and walking toward the tree, looking back at him as she went, he found out what it meant. Up in the branches of a tree was a large baboon with two little lion cubs in its arms, and it was because of this that the lioness was in such trouble. The difficulty now presented itself of how to save the cubs, for the sailor was afraid to climb the treee. So, having his axe with him, he resolved to cut down the tree; and this he did, the lioness watching him most anxiously during the whole time. When the tree fell, and the three animals with it, the lioness, it is said, dashed with fury upon the baboon and destroyed it; then, having gently caressed her cubs for some time, she returned to the sailor, showed her gratitude by fawning upon him and rubbing her head fondly against him, and at length carried away her offspring, one by one.—*Harpers' Young People.*

HARD-TACK.

As I write, there lies before me on my table an innocent-looking cracker, which I have faithfully preserved for years. It is about the size and has the appearance of an ordinary soda biscuit. If you take it in your hand, you will find it somewhat heavier than an ordinary biscuit, and if you bite it—but, no; I will not let you bite it, for I wish to see how long I can keep it. But if you were to reduce it to a fine powder, you would find that it would absorb a greater quantity of water than an equal weight of ordinary flour. You would also observe that it is very hard. This you may, perhaps, think is to be attributed to its great age. But if you imagine that its age is to be measured only by the years which have elasped since the war, you are greatly mistaken; for there was a common belief among the boys that our hard-tack had been baked long before the commencement of the Christian era! This opinion was based upon the fact that the letters B C. were stamped on many, if not, indeed, all of the cracker boxes. To be sure, there were some skeptics who shook their heads, and maintained that these mysterious letters were the initials of the name of some army contractor or inspector of supplies, but the belief was wide-spread and deeply-seated that they were certainly intended to set forth the era in which our bread had been baked.

For our hard-tack was very hard. It was difficult to break them with the teeth. Some of them you could not fracture with your fist. Still, there was an immense amount of nourishment in them—when you once had learned how to get at it. It required some experience and no little hunger to enable one to appreciate hard-tack aright, and it demanded no small amount of inventive power to understand how to cook hard-tack as they ought to be cooked. If I remember correctly, in our section of the army we had not less than fifteen different ways of preparing them. In other parts, I understand, they had discovered one or two more ways; but with us, fifteen was the limit of the culinary art when hard-tack was on the board.

On the march they were usually not cooked at all, but eaten in the raw state. In order, however, to make them somewhat more palatable, you simply cut down a slice of nice fat pork, lay the pork on your cracker, put a spoonful of brown sugar on top of the pork, and you had a dish fit for a—soldier. Of course the pork had just come out of the pickle, and was consequently quite raw. When we halted for coffee, we sometimes had fricasseed hard-tack—prepared by toasting them before hot coals. When, as was generally the case on a march, our hard-tack had been broken into small pieces in our haversacks, we soaked these in water and fried them in pork fat, stirring well, and seasoning with salt and sutler's peper, thus making what was commonly known as "hishy-hashy," or a "hot fired stew."

Thus you see what vast and unsuspected possibilities reside in this innocent-looking three-and a-half inch square hard-tack lying here on my table before me. Three like this specimen made a meal, and nine were a ration; and this is what fought the battles for the Union.—*St Nicholas.*

BEER.

Beer is regarded by many in this country as a healthy beverage. Let me give you a few of the ingredients used in its manufacture. The adulterations most commonly used to give bitterness are gentian, wormwood and quassia; to impart pungency, ginger, orange peel, and caraway. If these were all, there would be small need of warning the young against the use of beer on account of its injurious ingredients, but when there are added, to preserve the frothy head, alum and blue vitriol; to intoxicate, cocculus indicus, nux vomica, and tobacco; and to promote thirst, salt—then indeed does it become necessary to instruct and warn the innocent against the use of this poisonous beverage. Boys and girls, never touch it.

THE LAND OF NOWHERE.

Do you know where the summer blooms all the year round,
Where there never is rain on a picnic day.
Where the thornless rose in its beauty grows,
And little boys never are called from play?
Oh! hey! it is far away,
In the wonderful land of Nowhere.

Would you like to live where nobody scolds,
Where you never are told, "It is time for bed,"
Where you learn without trying, and laugh without crying,
Where snarls never pull when they comb your head?
Then oh! hey! you must hie away
To the wonderful land of Nowhere.

If you long to dwell where you never need wait,
Where no one is punished or made to cry,
Where a supper of cakes is not followed by aches,
And little folks thrive on a diet of pie?
Then ho! hey! you must go, I say,
To the wonderful land of Nowhere.

You may drift down the river of Idle Dreams,
Close to the border of No-man's Land;
For a year and a day you must sail away,
And then you will come to an unknown strand.
And ho! hey! if you get there—stay
In that wonderful land of Nowhere.

—*Harper's Young People.*

IN THE FLORIDA WOODS.

A few days after, our special artist Harry went out for a tramp, and returned to camp, his face radiant with pleasure and self-satisfaction.

"Tom," said he, "I have caught for you some black, some yellow, and some brown lizards."

Then he carefully opened an old cigar box in which he usually carried his paints, and as he peeped inside, his eyes opened and his whole face expressed the utmost astonishment.

"What is the matter?" asked Tom. "Have they escaped?"

"Escaped! No," said he. "But either I am bewitched, or some wood-nymph has played a trick upon me; for here is a box full of pea-green lizards!"

"*Carolina anolis*!" remarked Tom.

"Who's she? The wood nymph? Do you know her?" asked Harry, as he shut the box, with a snap. "Well, what I want to know is, how Carrie what's-her-name painted all my specimens bright-green, for I am willing to vouch that nothing green touched that box."

"Except yourself," laughed Tom. "You have been catching what are commonly known as Florida chameleons, and they have changed color in the box."

From the mysterious depths of his pockets Tom produced a magnifying glass. Then, thrusting his hands into the cigar-box, he pulled out one of the squirming reptiles, and holding it in his fingers, handed Harry the glass, saying:

"Look and see how old Dame Nature has adapted the feet of these little rascals for climbing."

Harry looked and saw that the under side of each toe was a cushion, the surface of which was pleated like an old-fashioned shirt-front,—the pleats on the hinder part having their edges turned toward the end of the toe, and the pleats on the forward part having their edges turned toward the heel, thus dividing the cushion in the middle just as the bands for the studs divided the shirt-front. And upon looking further, Harry discovered that the edges of the pleats were armed with rows of needle-like points, and the mechanical principles upon which the foot acted dawned upon him.

"I see, I see!" he exclaimed. "When the little rascal runs up a wall, the soft pads upon his toes fit and fill any uneven place beneath them, acting like the leather suckers we used to make; while, at the same time, the little spines pointing downward are brought to bear upon the surface of the wall. But," he continued, "should Mr. Bright Eyes run down the wall, the pads perform their part just as well, and are aided by the opposite set of spines and pleats. Hurrah, for Tom the great naturalist!" he shouted, and in his enthusiasm dropped the box from under his arm.

The inmates immediately took advantage of the opportunity to scatter in every direction; seeing which, Harry grabbed at one and caught it by the tail. His sudden cry of horror startled Tom from his fit of laughter; but when a tailless chameleon darted under a stick at his feet, and he saw Harry gazing with consternation on a squirming tail which he held in his hand for a moment, and then dropped, twisting and writhing on the ground, he broke out afresh and laughed immoderately.

Harry looked up at last, muttering something about its being his belief that the box had contained imps, instead of reptiles. Tom, however, explained that it was quite an ordinary occurrence for this curious animal to part with its caudal appendage, when, by that means, escape from captivity was possible.—*D. C Beard, in St Nicholas.*

VALUE OF A MINUTE.

A small vessel was nearing the shores of the Bristol Channel in a storm, and was in imminent danger of being dashed upon the rocks. Every one seemed to have lost all hope, and expected every moment that the ship would strike and founder. The captain stood on deck, his watch in his hand, and his eyes fixed on it. Suddenly he cried out, as he glanced across the water, "Thank God, we are saved—the tide has turned; in one minute more we should have been dashed on the rocks!" Both the captain and crew felt then, as perhaps they never felt before, the value of a minute.

Pleasantries.

A school boy remarks that when his teacher undertakes to "show him what is what," he only finds out which is switch.

"The boy stood on the burning deck." He had probably been sent on an errand and told to hurry back.

His Honor: "Are you guilty or not guilty? *Prisoner:* "Spects I'se guilty, sah; but I'd like to be tried all de same."

"What did you say your friend is, Tommy?" "A taxidermist." "What's that?" "Why, he's a sort of animal upholsterer."

Bishop Williams, of Connecticut, is reported as saying that the Pilgrim Fathers first fell upon their knees and then upon their aborigines.

When Fogg was asked regarding the latest additions to the English language, he said he would ask his wife. She always had the last word.

"Heaven lies about us in our infancy," says the poet. The inference is that as soon as we get big enough to talk we can be relied on to lie about ourselves. If we do not, our enemies will lie about us.

"Sam, you are not honest. Why do you put all the good peaches on top of the measure and the little ones below?" "Same reason, sah, dat makes the front of your house marble and de back gate chiefly slop bar'l sah."

A young man who went to the late war began his first letter to his sweetheart after this fashion: "My dear Julia:—Whenever I am tempted to do wrong I think of you and I say: 'Get thee behind me Satan.'"

"Can I help you, my friend?" said a man, addressing a stranger who sat on the curb stone, somewhat disconsolate. "I "I don't—hic—know, but you may—hic—get down here and take my place till I get another drink."

De Payne (who has donned his Knickerbocker for a call at the neighboring hotel): "My good man can you tell me if I'm on the right road to the Sunnyside Pavilion?" *Native:* "Yes, stranger, you be; but ye'd better roll down yer pants before ye come in sight of the house; 'cos ye mought shock the wimin folks."

"Edward," said Mr. Rice, "what do I hear? that you have disobeyed your grandmother, who told you just now not to jump down these steps? "Grandma didn't tell us not to, papa; she only came to the door and said: 'I wouldn't jump down those steps, boys;' and I shouldn't think she would—an old lady like her!"

"Boss, I kain't take dis twenty-fi' cents. It's got a hole in it what's been plugged up," said a negro grocer to a customer. "But you must take it. I got it from you last night. Don't you remember?" "Oh yes, I 'members. I knows dat I gin it to yer, an' I gin it ter yer 'case I didn't want it. Ef I had wanted it I would hab gin yer some udder quarter. Git outen de way an' let me out off a piece of bacon. Musn't stan' roun' de sto' when customers is so rampant ter buy suthin'."

THE MESSENGER.

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REV. P. S. DAVIS, D.D., EDITOR-IN-CHIEF.

REV. A. R. KREMER,
REV. D. B. LADY,
REV. D. VAN HORNE, D.D., } SYNODICAL EDITORS.

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TO CORRESPONDENTS. Communications on practical subjects, and items of intelligence relating to the Church, are solicited. Persons who forward communications should not write anything pertaining to the *business of the office* on the back of their communications, but on a separate slip—or, if on the same sheet, in such a way that it can be separated from the communication, without affecting it.

☞ We do not hold ourselves responsible for the return of unaccepted manuscripts.

WEDNESDAY, SEPTEMBER 26, 1883.

INACTIVITY.

When Richard Baxter spoke of "Wheelbarrow Christians" he described a class of men who only go as far in their religious duties as they are pushed. They are like machines that move only as they are moved, and it is painful to think of the large proportion of such people there are in the Christian Church.

In nearly every congregation most of the work is done by very few people, while all the rest are not only inactive but dead weights. They add to the inertia that must be overcome in every Christian enterprise. Instead of helping others they expect to be helped, and thus become a tax and strain upon the Church's life and force. Such people are usually complainers. They want constant attention, and are likely to blame those who have assumed duties which they themselves fail to perform as usurpers, who wish to have everything their own way and are given to lord over God's heritage.

Evidently there is something wrong with such people and it is not hard to tell what it is. If every demand made upon them is an irksome duty to be dropped when outward force ceases, if they have no relish for God's work—no grace of continuance in well-doing, they must be deficient in the divine life, which impels men to work for Christ. And that being the case they may well doubt whether they are in such right personal relations with Christ as will warrant them in hoping for salvation. The man who has no zeal in working for Christ gives the highest evidence that he has no love for Him, for love always will express itself in outward acts.

There may be those, however, who are kept from activity in the Church by false ideas of modesty. They think that because they can do but little they are justified in not attempting anything They have never realized that the least word or act will be so blessed of God as to produce great results, and they have settled down into habits of inactivity. Yet these are the one talent people whom the Saviour condemns not for the want of five talents but for wrapping what they have in a napkin and burying it in the earth.

To say the least of it then, inactivity does not comport with personal safety. This thought should make us pause. And there is no use to try to remedy the evil by sticking the fruit upon the tree in some merely outward way; it must be the product of the inner life.

It almost startles one to think of the difference there would be if all the resources of the Church were developed and employed. If every professing Christian were not only self-sustaining, but were putting forth his powers in behalf of others, tho combined efforts of the Church now so largely expended in keeping those within the fold up to the mark, could be directed to the outside world and the cumulative work would tell with wonderful effect upon the kingdom of Satan. There is capital enough in the Church to convert the world in a very short time if it were only properly utilized.

Let every one think of this as a personal matter. Instead of waiting to be coaxed or dragged to the house of God, or stimulated to the perfunctory discharge of a duty by the pastor, each individual should try by the grace of God to cultivate that love for Christ which will constrain him not only to keep up his own devotions but to do something for others. Let this be tried universally for a single year, and the result will astonish the world.

A little in the rear of our office and in full view of the back window there is a compound of a livery stable and a cattle bazar. We have enough of the Sydney Smith in us to give a name to every thing, and we call this place "Horse Alley." There was a mule hitched there the other day, and it spent two hours in pawing the ground. As far as rest was concerned it might as well have been trotting along the road. We were reminded of the fact that some people spend as much vital force when they are practically doing nothing as when they are at real work. There is a great deal in husbanding resources and making a judicious expenditure of physical energy. A distinguished Methodist minister once told us that when a young man he spent his early Sunday morning hours in walking up and down his study and declaiming his sermons with violent gestures just to familiarize himself with the subject and get himself warmed up. When he came to his pulpit he was so exhausted that he could hardly raise his arm. He found in the course of time, that it was better to sit or lie still when he could do it and save his nerve force till it was really needed. This lesson might be profitable to people in almost every department of life.

The Annual Report of the Tri-Synodic Board of Home Missions and that of the Board of Publication, accompanies this week's MESSENGER as a Supplement. These reports contain information which all the members of the Church should possess, and we hope they will be carefully studied. It is much better to present them in the form lately adopted than to let them drag their slow length along in the regular columns of the paper. The whole subject is presented in this way at once. The reports are certainly encouraging.

A GOOD PLAN.

We have received from Rev. Edwin S. Gernant, Allentown, Pa., a copy of a "Directory," giving the names and residences of all the adult members of Zion's congregation, of which he is pastor. There are over eight hundred names on the roll. Besides these, the pamphlet, which is small enough to be carried in the pocket, gives the names of the officers of the congregation, the hours for public worship, etc. It is easy to see how useful such a manual will be in giving the localities of the people, in promoting Christian sociability, and developing general activity. This plan is not altogether unknown in congregations located in cities and large towns, but we would like to see it more universally adopted. The difficulty often is that the members of congregations do not know, and are at a loss to find one another when occasion requires it. They are like the pews on which they sit, running parallel and very near together but never meeting. "Neighborhood" can be made a great factor in developing Church life, and when the means of doing so is so cheap and simple, every one in a congregation should be able to find out by a moment's reference where every one else lives.

We are glad to note that at the Harvest Home Festival held September 2d, the thank-offering of the congregation referred to was $93.07.

The "Sunday-school department" of the *Guardian* is well sustained, but this is not by any means the only reason why that magazine should be sought after and read by our people. It always contains a great deal of bright, pure, instructive matter which cannot fail to be helpful, and the October number is not an exception to this. Not only pastors, but all the readers of *The Guardian* should call the attention of others to it, as a means of doing good.

We are glad to note incidentally that the *Treasury, Sunshine*, and all our other papers are exerting an increased influence. It is a good sign that these unpretentious, but excellent publications are attracting attention outside of our own denomination.

The *Presbyterian Journal* in a friendly notice of Mr. Moody's sermon delivered lately in this city and elsewhere, says:

"If we may say it, without being misunderstood, the sermon which he preached, had it been delivered by any Philadelphia pastor, in the ordinary course of his pulpit work or as an extraordinary effort before two thousand people, would not have made any special impression or been considered a marked discourse. This is suggestive of other peculiar power which has placed Mr. Moody in the prominent and useful position he occupies."

That is about the opinion we heard other men of good judgment express when the sermon was delivered. The last sentence quoted above, is a little obscure, possibly through the omission of a word or letter, but if there is a peculiar power in Mr. Moody which ministers have not, the sooner they find it out the better it will be. We are sure that the regularly ordained ministers in all the evangelical churches earnestly covet the best gifts, and what they want to know is where any deficiency in them may be.

A respectably-dressed half-grown boy evidently not used to the work was anxious to shine a pair of shoes for five cents the other day at 9th and Arch Streets. He was trying to raise ten cents to pay his way into the Dime Museum. How few baptized children in the Church show such earnestness to earn something for the cause of Christ! Think of it, boys.

Dr. Talmage in referring lately to the preachings of the Saviour is said to have expressed his regret that there was no stenography in those days so that verbatim reports of all He said could have been preserved. In noticing this the *Presbyterian Journal* says that if stenographers would have blundered then as they do now, it is a matter of gratitude that there were none. Our contemporary makes a good point by reminding its readers that "The inspired Evangelists have preserved all that the Master thought desirable." It seems to us that nearly all desire to have fuller accounts of things upon divine authority grows out of mere curiosity, the gratification of which would not make men wiser or better. The four gospels are books of wonderful detail, and the reserve they maintain in regard to matters which it would not do us any good and perhaps be harmful for us to know is one proof of their divinity. If any one tries to imagine what kind of a Bible the wisest and best men would have written if it had been left to them to make the record on their own human judgment he will be confounded. The attempt to supplement the word of God by apocryphal gospels etc., in the early ages of the Church illustrates the folly of men in that direction.

A number of obituary notices, some of them quite lengthy, have reached us too late for insertion this week.

We had a pleasant visit from Dr. F. W. Kremer of Lebanon, last week and were glad to see him looking so well. His well known activity as a pastor through long years does not seem to have diminished his vigor. Hard work seems to agree with some men.

Rev. George Wolff, D. D., of Myerstown, spent a few moments in our sanctum last Friday. We are glad to say that he has recovered his health which was so delicate a few years ago, and that he has prospects of continued activity and usefulness in the Church. Drs. Kremer and Wolff both preached acceptably at Grace chapel during the week.

Dr. Thomas G. Apple returned from his trip to Dakota, Ill., one hundred and fifty miles west of Chicago, on Thursday last He delivered the dedication address at the college of Northern Illinois, on the 18th inst. We suppose he had no time to write while on his way. Never mind, some one has predicted that the day will come in which a machine will be invented to be worn in a man's hat and record all the thoughts that pass through his brain. They may require some revision, but there will be plenty of material for the press.

Dr. John M. Titzel, is spending part of his vacation among his old parishioners at Emmittsburg, Md., and we hope he is having a good time. It is sensible in a man who lives at so great an altitude not to leave home until the warm weather is over.

ORDINATION AND INSTALLATION AT SHEPHERDSTOWN.

The Reformed church in Shepherdstown, W. Va, having been shepherdless for about eight months, has secured the Rev. B F. Bausman, who on the 15th inst, was duly installed by the Virginia Classis as its pastor. Bro. B. is one of the recent graduates of our Theological Seminary at Lancaster, and when called to the pastorate of this charge was a licentiate of the Lancaster Classis.

The ordination and installation, in anticipation of the action of Virginia Classis to be held a few hours earlier, were announced to take place on Friday evening, the 14th, but for lack of a quorum—an elder being wanting—the meeting adjourned till next day, when after anxious waiting and much tribulation, and sending livery teams in several directions, making at least sixty miles of fast driving, the much needed elder at length arrived, to the great relief and satisfaction of all concerned. There were four ministers on hand; but one elder, under such circumstances, is of more account than a whole regiment of preachers. We believe the new constitution of our Church will contain a provision that will remedy this evil. Still better would it be, however, to fill up the wide spaces between our churches in this section with new organizations and pastoral charges, and then there would be no trouble about securing a Classical quorum, consisting of three ministers and two delegated elders.

Ordinary religious services were held on Friday evening, a sermon by Rev. S. A. Whitmore; the ordination and installation services next day were conducted by the writer of this article, assisted by Rev. S. A. Whitmore and Rev. Christian Summey, Bro Rinker being obliged meanwhile to return home.

We congratulate the good people of Shepherdstown that, after rather long waiting, they have been so successful as to secure Mr. B. as their minister; and we congratulate the latter that the beginning of his ministerial work is in so desirable a place and among such desirable people. The prospect before him is inviting, and we wish him God-speed. K.

THE LOST TRIBES OF THE PALATINATE.

V.

The Colony at Herkimer.

While a portion of the Palatines, as we have seen, settled at Stone-Arabia, now in Montgomery County, N. Y., a still larger number pressed on up the valley some miles further, beyond where the spur of the Allegheny mountains crosses the Mohawk at Little Falls, and settled at Herkimer. At this point the hills recede from the river's bank leaving a broad, fertile plain of alluvial soil, not unlike the Rhine-land or the Schoharie Valley, on which this party settled, and where they left such an impress, that it is named German Flats to this day.

This place was known to the Palatines, even while they were at Schoharie, for in 1721 they had petitioned Governor Burnet, the successor of Governor Hunter, to allow them to purchase it of the Indians. The purchase was made of the "Five Nations" on July 9th, 1722, covering "about twenty-four English miles in length on both sides of the river, together with all the woodland northerly and southerly of the said meadowlands, as far as the Palatines please to take." The deed names John Conrad Weiser, Jun., Jacob Kop, Peter Wagonner and others who acted in the case for the colonists. The grant was confirmed by the Governor and Council, under the condition that each person have one hundred acres allotted to him, subject to a quit rent of two shillings and sixpence each.

This district was formerly known as the Burnetsfield patent, granted April 30, 1725, and was curiously divided so that each owner held part of the bottom-land, and also a portion of the hill land, lying in the rear.

Here the Palatines seem to have enjoyed their ideal life in the village or "Dorf." The first Church was built of logs in 1725, and was superseded by one built of stone. This latter structure was commenced under a permit granted in 1746, but from apprehension of Indian trouble, it was delayed, until its completion in 1767. On the 24th of September, 1730, Nicholas Wolever deeded a lot of land for church and school purposes; and in 1755 three lots of land were given for the support of the congregation. The first minister, it is said was Rev. A. Rosengrantz.

The old stone Church at Herkimer was for many years the heart of the German settlement. "Here came the Schoharie Palatines," says Mr. Earl, "to the number of thirty families and upwardly, in the Spring of 1723, and then began the first settlement in Herkimer County. The exact number of those who first came is not known, but there could not have been less than two hundred souls. But this number was augmented by subsequent arrivals, following in quick succession."

Among the noted men who have sprung from these people we should mention Gen. Nicholas Herkimer, the hero of Oriskany, whose farm lies between Herkimer and Stone-Arabia; the name was originally spelled Erghemar, and the family came from the Schoharie settlement. Another noted man from this place is General F. E. Spinner, late U. S. Treasurer, son of Rev. John P. Spinner, formerly pastor in the Stone Church, for many years. But life did not move on smoothly at the Herkimer settlement, in following times, for in 1756, the whole place was laid waste by a party of Canadians, French and Indians. And during the Revolutionary war the Indians committed many murders in the town, and in July, 1782, they destroyed nearly the whole settlement. The Palatines early espoused the patriot cause, and the first liberty-pole in the Mohawk Valley was erected here, and was cut down by the tories in 1775.

Thus we see that many vicissitudes befel the Lost Tribes of the Palatinate. Many of their number laid down their lives for their country, and of the original settlers only a few descendants remain in the localities where they planted their homesteads. And after all, these "tribes" were not lost, only scattered; and their courage, industry, and piety, have been handed down to our American society, and have helped to make up the bone and sinew of our great nation.

GROWTH.

This world, and some people say the next one also, is a place of growth. That which we are to be, in time and eternity, has its beginning in infancy. This is only relatively true however. Its roots strike back, through the preceding generations, to the creation itself. In the present stage of existence we develope to a degree. We grow into fitness for the stage which is to follow.

We grow by what we feed on. The body takes in air and food. The mind is regaled with thought and ideas. The moral nature has a variety of elements which enter into its growth. It is largely the experience, through which it passes, that makes any particular soul what it becomes. The labors and trials of life, health and sickness, prosperity and adversity, the providence of God in general, our associations, the appeals made to our generosity, the truth of the Bible, the moral and religious training of the church, in all the ways in which she approaches us and exercises an influence upon us: these constitute the food upon which character becomes strong and grand.

That disposition to regret what God sends upon us in life, which shows itself in so many hearts, ought not to be encouraged. How ready we are to rebel against crosses and trials. If we had our choice we would select a far different experience. To our vision, many things that come upon us seem calculated to do us harm rather than good. We forget that the Master knows best, and that He is leading us in safe paths, in a way that we know not of. The Bible says: "All things shall work together for good to those that love God." When we seem to be undergoing deprivation and distress, our hearts may be gaining a rich experience. He may be feeding us with food convenient for us.

The soul must have food. And it must be of the proper kind. God provides the food, and determines its character. But more is necessary. It depends on us to make the right use of it. What God supplies us with does not necessarily have a good effect upon us. We have a conscious part to perform in the matter. What God gives as food, may become a savor of life or of death. With the same soil and sunlight, one tree produces good and another evil fruit. What the result of the growth shall be depends upon the use made of the food. God indicates how His word and providence, and the experiences of life are to affect us. "The goodness of God leadeth thee to repentance." "Tribulation worketh patience." "Faith cometh by hearing." If we take the Bible as our guide, submit ourselves to God, and consciously co-operate with Him in carrying out His purposes, concerning us, as far as we can discover them, our growth will be rapid toward goodness. We will be ready for heaven when the time comes for us to depart out of this world. L.

Communications.

THE "UNMAIMED BODY."

In our article of inquiry concerning the subject under consideration, which appeared in the MESSENGER of August 15th, we had in mind, and in our ignorance thought only of, a body lacking an arm or a hand. We simply inferred Matt. xviii. 8, that such a one was, in a scriptural view, maimed, and did not think that the word included all manner of blemishes. We do not know whether we are acting presumptuously in differing in opinion from our "Friend," or not; it certainly does appear preposterous for us to differ from Dr. Adam Clarke, and yet we believe we have the same Spirit of Truth directing us that he had when he wrote the words quoted by our "Friend."

There is a great difference between the Aaronic priesthood and the Christian ministry. Whatever of priestliness belongs to the Christian minister comes from Christ, not from Aaron, and if it is desirable to trace the priestly function of the ministry farther back than the birth of

Christ, the genealogy will not lead us to Aaron, but to Melchisedec. We cannot see clearly how the directions concerning fitness for the Aaronic priesthood can apply, except in a very indirect manner, to the Christian ministry. It does not necessarily follow, that because a minister of the Gospel is despised by men on account of his bodily appearance, or imperfect speech, he was not called of God; for we know the great Apostle Paul was thus depised, His letters, say they, are weighty and powerful, but his bodily presence is weak, and his speech contemptible.

"Christ is the end of the law for righteousness to every one that believeth," and we presume that if the restrictions spoken of in Levit., chap. xxi. were intended for the Christian ministry, Christ would have given a new version of them, as He did of the Ten Commandments, and would thus have established their validity for the church in all time to come.

It may be that the church is receiving more light upon this point, for it is the work of the Holy Ghost to take of the things of Christ and show them to Christ's people; and, if so, we desire to walk in that light, and are thankful for all information upon the subject. No doubt many are preaching the Gospel who, like Paul, feel that necessity is laid upon them to do so; and who would be willing to accept the judgment of the Church and retire from the ministerial office, if the Church has no further use for them, and is willing to assume the responsibility of relieving them from duty. The Church should guard the sacred office with the greatest care; but we do not think that a real treasure should be despised when found, even if it is buried in an earthen vessel; not even if the vessel is badly cracked and spoiled.

If we are in error we hope to be able to come to the knowledge of the truth by and by, and desire information from those who are better informed. INQUIRER.

HARVEST HOME IN NUMEDIA CHARGE.

On the 11th and 12th of September a harvest home and missionary convention were jointly held in the St. Paul's Union Church, at Numedia, in the Catawissa charge, of which Rev. G. B. Dechant is pastor. The little village of Numedia is located on a prominence and affords a commanding view of the surrounding valley, which is interspersed with fine farms. The church is a large brick structure, and is somewhat pleasing in its external appearance, but rather antique in its interior, as it has galleries on three sides and a pretty high pulpit. The church was beautifully decorated for the occasion. In front of the chancel were three pyramids. The centre one was tastefully decorated with flowers, and the other two displayed a collection of the finest vegetables, fruit and grain the valley afforded. The pulpit also was artistically decorated with festoons, vases of flowers, and miniature baskets of choice fruit. At the hour of convening might be seen lines of various vehicles coming from near and far to the harvest home and missionary convention.

The order of addresses was as follows:

Tuesday afternoon—Harvest sermon in the English by Rev. A. Houtz, and remarks in the German by Rev. S. C. Meckel.

Tuesday afternoon—First subject, "The Necessity of a regular attendance upon the ordinances of God's House." Opened by Rev. W. B. Sandoe, and followed by Revs. Meckel, Houtz and Scheaffer. Second subject, "Our Church Periodicals in our congregations and families." Opened by Rev. S. S. Kohler, and followed by Rev. W. B. Sandoe.

Wednesday forenoon—First subject, "Home Missions." Opened in English by Rev. T. J. Hacker, and followed in the German by Rev. S. C. Meckel. Second subject, "Foreign Missions." Opened in the English by Rev. A. Houtz, and followed in the German by Rev. W. B. Sandoe.

Wednesday afternoon—Subject, "Relation between pastor and people." Opened in the English by Rev. W. C. Scheaffer, and followed in the German by Rev. W. G. Engle and others.

The attendance upon these sessions was good, and the interest unabating. The harvest offering aggregated $90. At the beginning of the present pastorate it did not exceed one-tenth of this amount. We see great progress made in the spiritual condition and numerical growth of this congregation, and we bespeak for Bro. Dechant and his people more peace and prosperity. We think these harvest homes and missionary conventions highly beneficial. They awaken in the heart a sense of gratitude to the Giver of all good, and cultivate the spirit of Christian benevolence. They are also the means of developing the social life of the people in bringing them in contact with one another and the ministers of the church.

With many thanks for their kindness, we bade this people good-bye, and heard the hearty reply, "Safe journey," "Come soon again."

A. H., Secretary.

Church News.

OUR OWN CHURCH.

Synod of the United States.

Hamburg, Pa.—The union which subsists between many of the Reformed and Lutheran congregation in Eastern Pennsylvania is, in many cases, extremely intimate. In many instances both congregations, besides owning the church property jointly, have a union consistory and a joint treasurer. This union treasurer receives the contributions of both congregations and pays also the bills of both. As a rule, both pastors receive the same amonnt of salary, no matter how much more one congregation may raise for this purpose than the other. It has long been felt that this is a good deal more of the union element than is good for the congregations. In many cases it is an absolute barrier to the interests of the people.

St. John's Reformed congregation at Hamburg, Pa, Rev. P. Y. Schelly, pastor, has lately insisted on having its own treasurer. The measure was carried in the joint consistory by a vote of 10 to 5, all the Reformed members voting in favor of it. Some talk having been created on the matter, a meeting of the Reformed congregation was held on the evening of the 17th of September, when the action of the consistory was unanimously sustained.

It is hoped this may be the beginning of further reforms.

Pottstown, Pa.—Zion's congregation, in this place, of which Rev. C. H. Herbst is pastor, is now engaged in erecting a chapel aside of the church. While digging out a foundation for the building recently, two laborers were almost entirely buried by the caving in of a bank of earth, but, fortunately, both escaped with but slight injuries.

Womelsdorf, Pa.—The union church at this place has recently been repainted, papered and generally renovated under the auspices of the Ladies' Mite Society of the congregation. The church was rededicated on Sunday, September 16th. The Reformed congregation is without a pastor at present. It belongs to the charge until recently served by Rev. L. D. Steckel, now of Pottsville, Pa. It is greatly to be regretted that Rev. S. found it proper to leave this charge, as he had been doing a good work here.

Birdsboro, Pa.—On Sunday, September 16, the new organ of St. Paul's Reformed church, at this place, was dedicated to the service of God. Rev. J. H. Leinbach, of Reading, preached in the morning, and Rev. Dr. N. C. Schaeffer, of Kutztown, Pa., in the evening. In the afternoon a children's meeting was held. The church was handsomely decorated for the occasion, which was an interesting one. The church was well filled at each service.

Tulpehocken, Pa.—Rev. Eli E. Hiester, who has been serving as supply in this charge during the illness and since the death of the pastor, Dr. C. H. Leinbach, completed his labors in the charge on Sunday, September 16. Rev. Hiester lives at Strausstown, Berks county, Pa., and has no field of labor at present.

The Tulpehocken charge is still vacant. Rev. S. A. Leinbach, who was elected to the pastorate, has declined the call. The charge formerly consisted of five congregations, but has lately been divided into two charges. Two good, industrious pastors will find plenty of work here.

Pottsville, Pa.—Rev. L. D. Steckel, who has lately succeeded to the pastorate of the German congregation in this place, has removed with his family from Womelsdorf to the place of his new charge. His address is Pottsville, Pa.

Grace Reformed Church.—Dedicatory services, in connection with Grace Reformed church, Tenth and Dauphin Streets, Philadelphia, Rev. A. B. Stoner, pastor, have been held for two full weeks, commencing September 9th. The clergy of the Reformed Church in the vicinity have been laid under the pleasing tribute of supplying, at least, one sermon each in the long series. In this course sixteen pastors have appeared, each with his appropriate theme, with generally a good attendance to encourage him, and the faithful laborers in this enterprising mission.

Deep Creek Charge.—On the 17th Sunday after Trinity, Rev. C. Baum, pastor, completed his Harvest Home services in the Deep Creek charge, which were all well attended. The collections amounted to $70.80.

Ridgeley, Md.—The licentiate, C. W. Levan, has entered upon his duties as pastor of the Eastern Shore of Maryland, and preached his first sermon on the 16th inst. There was a full attendance at the services, and the people gave a warm welcome to their new pastor. The brother will be ordained and installed in a few weeks. His post office address is Ridgeley, Caroline Co., Md.

Upper Mount Bethel.—Rev. A. R. Thompson preached a harvest sermon at Upper Mount Bethel on the 16th inst. The collection, amounting to $39.00, was devoted to beneficiary education.

Williamsport, Pa.—The corner-stone of the new church for the English mission at Williamsport, Pa., under Pastor J. S. Wagner, is to be laid during the present month.

Reading and Wilkesbarre.—The missions at Reading and Wilkesbarre, under Pastors Steinmetz and Levan, will hereafter be self-sustaining. They both thank the churches for the aid they have received, and expect now to provide for themselves and try to help others.

Synod of the Potomac.

Timberville, Va.—The church building at Timberville, Va., commenced three years ago, is now under roof, and is to be finished yet this fall, without any debt, according to expectations. Rev. C. W. Summey is pastor.

Middlebrook, Va.—The members of the Middlebrook, Va., Mission are busy at work at their new parsonage, quarrying stone, burning lime, getting out the foundation, and going into the mountain for lumber, in all of which the pastor, S. L. Whitmore, takes an active part, followed by the lively members of his flock, who come nobly forward and work with their labor and their money.

Mount Jackson.—Rev. George A. Whitmore, pastor of the Mill Creek Mission in Virginia, writes that the brethren are making progress with their new parsonage at Mt. Jackson, and that it will most likely be occupied by the first of November. Ground has also been secured for a new chapel at Mount Jackson, which, however, is not to go up until the parsonage is disposed of.

Rev. Geo. E. Addams.—This genial brother, pastor of Sulphur Springs charge, Cumberland county, Pa., has been visiting old friends and acquaintances in Berks county, Pa. From accounts he has met with a warm reception, and he returns to his field of labor, no doubt, all the better of his season of recreation.

Synod of Ohio.

Marshall, Kansas.—A railway company in Kansas has presented to the new congregation at Marshall, Pastor I. G. Brown, two lots of ground, both together measuring 100 by 140 feet, for a new church. A respectable chapel will be put up facing one street, and then there will be space remaining for the erection of a larger church by and by on the other street. It will be situated in a new town, called Cheney, quite near to Marshall, which has sprung up suddenly in consequence of the location of a new railroad, and is expected to become the principal business centre.

Paris, O.—At a communion service held in the congregation at Paris, nine persons were admitted into membership—six by confirmation and three by certificate. The services were largely attended. The outlook is encouraging. Rev. J. J. Leberman is pastor.

Zion's Church.—On the 16th inst., Zion's congregation, of which Rev. D. Winters, D. D., is pastor, enjoyed a pleasant and refreshing communion season. A large and appreciative congregation was in attendance. One person was received into membership by confirmation. There were 92 communicants. The pastor was assisted by Rev. I. H. Reiter, D. D.

Fostoria, O.—Rev. J. D. Neff was installed pastor of the Reformed Church at Fostoria, on the 19th inst. Rev. H. H. W. Hibschman, D.D., and Rev. Prof. A. S. Zerbe were the committee.

Tiffin, O.—Rev. H. H. W. Hibschman, D. D., was installed pastor of the Third Reformed church, Tiffin, O., on the 16th inst. Rev. G. W. Williard, D. D., preached the sermon.

Synod of Ohio.—The Synod of Ohio will meet in annual session at West Alexandria, O., on Wednesday, October 10, 7 P. M. Rev. J. G. Shoemaker, pastor.

German Synod of the East.

Berleman.—Rev. F. W. Berleman's address is changed from 530 St. John's street, to 341 Fairmount Avenue, this city.

Synod of the North-West.

The German Mission in Chicago.—The above mission celebrated its anniversary on the last Sabbath in July. The pastor, Rev. J. Wernly, was assisted in the services by Rev. E. Furer and others. Rev. Dr. S. Mease was also in attendance. The work is, in a great measure, yet in its incipiency in the great city by the lake shore, and it is high time that the Reformed church entered the field. The German interest there appears to be without a proper building as yet, and is now engaged in seeking a proper home for its future work. Would it not be well to commence an English mission as well at that point, if the right man could be found to take charge of it?

ALLIANCE OF REFORMED CHURCHES.

The third General Council of the Alliance of the Reformed Churches holding the Presbyterian system will meet in Belfast, Ireland, on Tuesday, June 24th, A. D., 1884, and a large representation from the different Reformed Churches throughout the world is expected to be in attendance. The Reformed Church in the United States, according to the action of the first council in 1877, is entitled to twenty-four delegates. At the last triennial meeting of the General Synod (1881), the officers of the Synod were constituted a committee to appoint the said delegates, and during its sessions the following persons were reported as having been appointed: Revs. J. H. A. Bomberger, D. D., Collegeville, Pa., Thos. G. Apple, D. D., Lancaster, Pa., Benj. Bausman, D. D., Reading, Pa., James I. Good, Philadelphia, Pa., Elder G. S. Griffith, Baltimore, Md.

As since, other brethren have expressed a desire to attend the next meeting of the Alliance, and as the previous number has been regarded too small, the committee recently appointed the following additional delegates, namely: Revs. Thomas C. Porter, D. D., Easton, Pa., Scott F. Hershey, Ph. D., Lancaster, O., G. L. Neef, Lancaster, Pa., Emil P. Herbruck, Akron, O.; Elders, George W. Hensel, Quarrysville, Pa., William D. Gross, Philadelphia, Pa.

The credentials will be furnished in due time to the delegates.

Attest: ISAAC H. REITER,
Stated Clerk.

Miamisburg, O., Sept. 20, 1883.

DELEGATES

To the Synod of the United States to Assemble in St. Paul's Church, Reading, Pa., October 10, 1883.

Goshenhoppen Classis. MINISTERS—*Primarii*—Eli Keller and A. L. Dechant; *Secundi*—S. M. K. Huber and C. H. Herbst.

ELDERS—*Primarii*—John Saybold and Jonas Welker; *Secundi*—Solomon Snyder and J. Y. Linderman.

Lehigh Classis. MINISTERS—*Primarii*—I. E. Graeff, W. E. Krebs, N. C. Schaeffer, Ph.D., and N. S. Strassburger; *Secundi*—S. A. Leinbach, B. Weiss, J. H. Leinbach, and W. J. Kerschner.

ELDERS—*Primarii*—R. H. Kramm, J. F. Butz, Sol. Griesemer and B. S Levan; *Secundi*—Henry Steinert, Joseph Obert, P. C. Wanner and Conrad Paff.

Tohickon Classis. MINISTERS—*Primarii*—D. Rothtrock, J. Kehm and S. K. Gross; *Secundi*—J. G. Dengler, H. J. Welker and F. J. Mohr.

ELDERS—*Primarii*—Milton Althouse, J. H. Afflerbach, and William Fluck; *Secundi*—W. H. Rudolph, Jos. Hess and John Bergenstock.

East Susquehanna Classis. MINISTERS—*Primarii*—J. B. Kerschner, J. K. Millett, Geo. B. Dechant, T. S. Land and G. P. Hartzell; *Secundi*—A. Houtz, A. R. Hottenstein, S. S. Kohler, S. C. Weckel and C. H. Mutchler.

ELDERS—*Primarii*—T. D. Strauss, Charles Newhard, Henry Helwig, Thomas Mast, and Wm. Tandefield; *Secundi*—H. F. Troutman, John Mertz, Seb. Henninger, S. C. Shive, and Henry Croop.

Lancaster Classis. MINISTERS—*Primarii*—D. W. Gerhard, J. A. Peters, G. W. Snyder, T. G. Apple, D. D., and D. C. Tobias; *Secundi*—J. B. Shumaker, D. D., S. B. Schafer, J. M. Souder, A. S. Stauffer and A. B. Shenkle.

ELDERS—*Primarii*—W. H. Seibert, Samuel Bausman, S. L. Dellinger, D. W. Gross and John Zellers; *Secundi*—George De Huff, G.W. Hensel, D. R. Hertz, S. J. Rauch and Chris. Gast.

Lebanon Classis. MINISTERS—*Primarii*—A. S. Leinbach, C. F. McCauley, D. D., P. Y. Schelly, H. Mosser, J. J. Fisher, J. W. Steinmetz, and W. Donat; *Secundi*—L. D. Steckel, H Leisse, J. E. Hiester, D. D., R. S. Appel, T. C. Leinbach, A. J. Bachman, and E. E. Hiester.

ELDERS—*Primarii*—P. S. Greenawalt, Ed. Pfeifer, H. R. Snyder, John Smith, S. Withers, Jacob Shoemaker and John B. Moore; *Secundi*—L. K. Derr, Sol. Hartman, L. M. Wagner, H. S. Kerr, H. W. Hibschman, Levi Grill and Israel Stamm.

West Susquehanna Classis. MINISTERS—*Primarii*—R. L. Gerhart, Z. A. Yearick and W. M. Landis; *Secundi*—S. P. Brown, J. F. De Long, and W. H. Groh.

ELDERS—*Primarii*—J. A. Moyer, L. S. Heller and Henry Keller; *Secundi*—J. H. Keller, Sep. Gemberling and Ellis Brown.

East Pennsylvania Classis. MINISTERS—*Primarii*—T. C. Porter, D. D., LL. D., J. J. Crist, G. W. Kershner and T. A. Huber; *Secundi*—I. K. Loose, J. E. Smith, J. G. Neff and M. A. Smith.

ELDERS—*Primarii*—John Weber, Hon. Jos. Laubach, B. F. Morey and Geo. M. Heil; *Secundi*—O. Reyer, W. H. Lee, T. T. Miller and Thos. F. Burley.

Philadelphia Classis. MINISTERS—*Primarii*—D. W. Ebbert, H. M. Kieffer, George S. Sorber, D. Van Horne, D. D., and J. H. Sechler; *Secundi*—L. D. Stambaugh, J. D. Detrich, W. C. Hendrickson, C. G. Fisher and A. B. Stoner.

ELDERS—*Primarii*—George Hartzell, H. C. Hoover, A. Schwenk, J. H. Buckingham, and A. B. Cressman; *Secundi*—T. A. Hoover, W. K. Gresh, W. Ludwick, John F. Unger and I. F. Snyder.

(Errors in the above list will be corrected on notification by the Stated Clerks of Classes.—ED.)

SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES.

This Synod will convene in annual sessions in St. Paul's Memorial Church, Reading, Pa., on Wednesday, October 10, 1883, at 7.30 P. M.

Efforts will be made to secure Excursion Tickets for delegates and others who may desire to attend the Synod.

JOHN P. STEIN,
Clerk of Synod.
No. 3415 Walnut street, West Phila.

NOTICE.

Delegates and others interested in the meeting of the Synod of the Reformed Church in the United States, to convene in St. Paul's church, Reading, Pa., on October 10, 1883, and who expect to attend the said meeting, are hereby requested to report their name and intention to the undersigned, at furthest by October 1, 1883.

B. BAUSMAN.
Reading, Pa.

EXCURSION TICKETS TO SYNOD.

The Philadelphia and Reading Railroad will issue certificates to be furnished to delegates and others desiring to attend the sessions of Synod at Reading, on the 10th of October, to travel at excursion rates.

Delegates will please take notice that these certificates will entitle the bearer to purchase a ticket at reduced rates only on the 10th and 11th, while the ticket purchased may be used at any time during the session of Synod.

All persons desiring these certificates will please send me a stamped envelope containing their address, and mention the names of persons for whom the certificates are intended.

JNO. P. STEIN,
3415 Walnut St.,
West Philadel phia

NOTICE.

The treasurer of the Synod of the United States begs leave to inform the Classes composing this Synod, that remittances to be included in this year's statement, should reach him no later than October 1st, 1883. Usually the outgoing treasurer receives no money after the meeting of Synod, and the new treasurer to be elected by Synod this year will not get into office until January 1st, 1884. If convenient the treasurer would be pleased to receive sufficient funds to enable him to pay all the demands upon Synod before making his next annual report.

JNO. J. NISSLEY,
Treas. U. S. Synod, Hummelstown, Pa.

SYNOD OF THE POTOMAC.

The Synod of the Potomac, by divine permission, will hold its eleventh annual sessions in the Reformed Church of Newton, North Carolina, beginning on Wednesday evening, October 17th, A. D. 1883, at 7 o'clock. By appointment of the last Synod, the ensuing meeting will be *in general convention.* A punctual and full attendance is earnestly requested.

The attention of the pastoral charges is respectfully called to the rule of the Synod, requiring them to send the proper credentials of their delegated elders to the Stated Clerk of the Synod, at least ten days before the convening of the Synod. The Stated Clerks of the several Classes are required also to furnish him with the roll of their ministers and a list of their pastoral charges.

Railroad Arrangements.

As already announced in the MESSENGER, excursion rates have been secured, as follows: from Baltimore to Newton and return, $17.30, and from Hagerstown to Newton and return, $23.30. By the latter route members of Synod can have excursion rates from the B. & O. R. R. at corresponding amounts, as the point of starting is nearer or farther from Washington than Hagerstown is. The former route is by York River line of steamboats to West Point, Va., and thence through Richmond to Newton by railroad. The latter is from Washington, via Lynchburg, to Newton by railroad, and is the shorter and quicker route. The schedule time of this route from Washington to Newton, is 19 hours and 10 minutes, leaving Washington at 8:35 in the morning, and arriving at Newton the following morning at 3.45. The schedule time of the other route is 35 hours and 45 minutes, leaving Baltimore at 4 o'clock in the afternoon, and reaching Newton the second morning afterwards at 3:45. Members leaving Baltimore by steamboat at 4 o'clock, and those leaving Washington at 8:35 the following morning, will meet at Danville, Va., and travel together thence to Newton. Those going via Richmond will have two and a half hours in that place to look around, from 10:20, A. M., to 2:50, P. M. The tickets are to be made good for 30 days by either route. Members of Synod and others wishing to attend the meeting of the Synod must start on the 15th, 16th, or 17th of October, after which time the excursion tickets will be withdrawn. In order to secure excursion tickets, it will be necessary to produce a written certificate from the undersigned, to be presented to the proper ticket agents, that the person is entitled to the privilege. To obtain such certificate, please address the undersigned, furnishing him with a stamped envelope, at least ten days before the meeting of Synod, and specify which of the routes you wish to take.

WM. M. DEATRICK, Stated Clerk.
Mercersburg, Pa., September 15, 1883.

POTOMAC SYNOD.

Homes will be provided for all ministers and delegates who notify the undersigned before the 7th of October of their intention to attend the next meeting of Synod to be held at Newton, N. C. Provision will be made for those only who report. We desire to notify each member before he leaves home whose guest he will be while he remains with us.

J. C. CLAPP, Pastor loci.
Newton, N. C., Sept. 3rd.

NOTICE.

All persons having money in hand for Home Missions will please transmit them immediately, so that they may be embraced in the annual report. WM. H. SEIBERT, *Treas.*
Harrisburg, Sept. 12th, 1883.

PREMIUM TRACT No. 2.

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This Tract of four pages is now ready for distribution. It deserves a wide and liberal distribution throughout the whole Church. Pastors, Consistories Sunday-schools, and Missionary societies will do well to order it in large quantities for general distribution.

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Now is the time for orders for these essentials in properly conducting our Sunday-schools to be ordered for such, as after the rest of winter are about to open, to be sent in, as it is the beginning of a new quarter. "The Guardian," for teachers; "The Quarterly," for scholars; "Lesson Papers," advanced and primary; "The Child's Treasury," monthly and semi-monthly; and "Sunshine," are equal to any others of the kind, and at prices in keeping with their contents and appearance. The cheapest are not always the best. Specimen copies sent on application free of charge.

Superintendents are referred to the list of them to be found on another page, for prices, etc., etc.

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Church Members' Hand-Book, new, 176 pages, 50c.; per doz.,	5.00

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Miscellaneous.

THE TWO LIGHTS.

By Frances L. Mace.

With a bold and brilliant luster,
From the isle across the bay,
The lamp in the lighthouse turret
Sends forth its evening ray;
As over the waters that roll between,
Falls its burnished pathway of golden sheen,
How pale in the distance, how dim and far
Shines the evening star!

So the joy of the living present,
The human and palpable bliss,
Out-dazzles the heaven above us,
So near and so precious is this.
While there's warmth for the heart and delight for the eye,
We heed not the glory that bends from the sky,
Yet over us, patient and changeless and far
Shines eternity's star!

—*Advance.*

Selections.

Charity is not an action; it is a life.—*Lobstein.*

The grief that swells the Christian's heart, is the bud of a new beauty bursting into flower.

It is one of the worst errors to suppose that there is any other path of safety except that of duty.

The power of a man's virtue should not be measured by his special efforts, but by his ordinary doing.—*Pascal.*

May I reach
That purest heaven—be to other souls
The cup of strength in some great agony.
—*George Eliot.*

All the doors that lead inward to the secret place of the Most High are doors outward—out of self, out of smallness, out of wrong.

In a world where there is so much to be done, how happy that there is so large a portion of daylight! In a world where there is so much to be suffered, how merciful that there is so much night!—*Blunt.*

That man may last, but never lives,
Who much receives, but nothing gives;
Whom none can love, whom none can thank,
Creation's blot, creation's blank.
—*Gibbons.*

O happy heart! where piety affecteth, where humility subjecteth, where repentance correcteth, where obedience directeth, where perseverance perfecteth, where power protecteth, where devotion projecteth, where charity connecteth—*Augustine.*

If any speak ill of thee, flee home to thy own conscience, and examine thy heart: if thou be guilty, it is a just correction; if not guilty, it is a fair instruction; make use of both, so shalt thou distill honey out of gall, and out of an open enemy create a secret friend.—*Quarles.*

As from the bow'd down branches of the trees,
Snow in the sunshine melteth by degrees,
Leaving them free to rise
Once more towards the skies;
So, in the brightness of Thy grace divine,
May sin melt swiftly from this soul of mine.
—*A. E. Hamilton.*

Waking or sleeping, God is true to His promises. It is not simply throwing off your troubles, but throwing them on Him, that lightens the burdens and opens the heart. God's shoulder is always under a good man's burden, and His hand is ready for a dead lift all the way.

The great hindrance to Christian progress is unchristian Christianity — Christian doctrine, without a Christian practice. The chief priests, scribes and elders were religious after an irreligious kind. They mumbled the right words, but they did not live the right life or develop the right spirit. It was religion gone sour—the wine of piety turned into vinegar of resentment.—*Joseph Parker.*

Science and Art.

One of the finest of the paintings of Bonnat is the figure of an Italian girl. It was painted for Mr. Cornelius Vanderbilt, and is worthy of the highest praise.

All the paintings of the old masters have been photographed, and some of the photographs are sold for a cent each. One dealer keeps a million of them on hand.

Excavations at the famous Buddhist temple at Gya have brought to light a stone railing of the Asoka period, and various stone bas-relief representations of Buddha.

The German newspapers announce that Hans Makart's colossal picture "Diana and her Hunting Train," has been bought for $35,000 by Mr. James, an American banker.

It is reported that the body of Durham cathedral is slowly crumbling away, and many of the mouldings have already lost their sharpness. The cause is said to be exposure to the air, aided by the action of gas and stoves, and the formation of small crystals of salt upon the surface.

WATERPROOF CANVAS.—According to the Milling World, sackcloth or canvas can be made as impervious to moisture as leather by steeping it in a decoction of one pound of oak bark with fourteen pounds of boiling water. This quantity is sufficient for eight yards of stuff. The cloth has to soak twenty-four hours, when it is taken out, passed through running water and hung up to dry. The flax and hemp fibres, in absorbing the tannin, are at the same time better fitted to resist wear.

The Chinese and Japanese exhibits at the International Fisheries exhibition show that they are the most ingenious and accomplished fishermen in the world. In Swatow they employ a boat drawing a few inches of water, with the rail nearly level with the surface. A narrow plank fixed along one side is painted white, and the light of the moon falling on it causes the fish to mistake it for water. They jump over the plank into the boat, when they get entangled in moss or grass. At Ichang a wild animal, such as the otter, is trained, not to catch fish, but to frighten them into the net; while at Ningpo cormorants are regularly and systematically trained to fish.

Personal.

It is said, by those who profess to know, that William H. Vanderbilt has given $3,000,000 in charities within a few years.

Prof. Fletcher Durell, a graduate and fellow of Princeton, has been elected Adjunct Professor of Mathematics at Dickinson College.

Delitzsch, the German scholar and theologian, says that the Prophet Jonah was the first foreign missionary, and that the book which bears his name was the first missionary record.

John Jacob Astor, of New York, is said to have deeded to his only son, now United States Minister to Italy, property valued at the lowest estimate at $60,000,000, subject to a pension of $100,000 per annum. The object is believed to be the concealment of the amount of the estate.

The Paris *Clairon* announces that the will of the Count de Chambord gives 500,000f. to the Societas de Propaganda Fide, 100,000f. for the benefit of the poor of Paris, and 150,000f. to the Convent at Goritz. The Count bequeaths a large portion of his fortune to the Duke de Parma, and a smaller portion to the Count de Bardi. He devises the income of the estate to his widow.

Andrew Varick Stout, who died recently, was a very wealthy man. He was always liberal in giving of his wealth to charitable and religious objects. As a member of the Methodist Episcopal church, he was especially interested in the institutions connected with that denomination. A few years ago he made a gift of $50,000 to the Drew Theological Seminary, and one of equal amount to the Wesleyan University at Middletown, N. Y. He was a trustee of both of these colleges, and was at one time treasurer of Drew Theological Seminary. He was also a trustee of St. Paul's Methodist Episcopal Church of this city.

Items of Interest.

The Attorney-General of Ohio decides that social clubs must pay the $200 liquor tax under the Scott law.

The Ute Indians, who have steadily refused to send any of their children to school, now have 25 in the training-school at Albuquerque, New Mexico.

The Dutch Government has decided, it is said, not to grant the sum of 30,000 guilders which Baron Nordenskjold claims as the discoverer of the northeast passage.

A new Kentucky law fixes the legal distance between a church and the nearest saloon at a mile. We're afraid this leaves very few spots in Kentucky where it is legal to build a church.

The report that Cetewayo, King of the Zulus, was killed in a battle with insurgents is incorrect. He was only wounded and now appeals to Great Britain for protection from rebels against his rule in Zululand.

The crops in New England are injured by drought, and in Southern Virginia; the rust and rot has somewhat affected the potato crop of Northern New York, and frost has killed the buckwheat crop in Western Pennsylvania.

The Louisiana Lottery Company has brought a suit against the Postmaster-General because, as he had a right to do and was bound to do, he will not permit the company to use the United States Mail for its gambling purposes. If the suit ever comes to actual trial the court will make short work of it.

The will of the late David Gallup of Hartford, Conn., gives $100,000 in five parts, as follows: $20,000 to support the poor of Plainfield; $20,000 to the Sheffield Scientific School of Yale; $20,000 to the Hartford Hospital; $20,000 to aid the Woodward High School fund in Cincinnati, and $20,000 to Mr. Gallup's son-in-law, Lieutenant Gorham Sumner.

A Grand Jury in New Orleans has recommended the erection of a public crematory in which to destroy the bodies of those who die of contagious and epidemic diseases, for the reasons that the soil in and about that city is so saturated with water even near the surface as to render it entirely unfit for ordinary sepulture, and tombs above ground can hardly be made air tight.

On October 1st the Post Office Department will substitute a new general mail lock for those now in use. The new lock is made of corrugated steel, is lighter, stronger and safer than that now in use, and is manufactured by the Smith and Egge Lock Company of Connecticut. Fifty thousand keys were sent out to the postmasters and other persons authorized to hold them, in separate registered letters, and the efficiency of the registry system is shown by the fact that they were properly delivered. The changing of the mail locks is made only once in ten years.

Books and Periodicals.

CAMBRIDGE SERMONS. By Alexander McKenzie, D. D. Boston: D. Lothrop & Co. Price, $1.50.

Mr. McKenzie is not only locally but widely known as a sound theologian and an earnest and eloquent preacher, and the public has good reason to thank the publishers for putting his utterances in a form that will enable distant readers to enjoy and profit by them. The volume is not in the slightest degree polemical in character. It attempts no labored theological argument, nor does it attack the creed of other denominations. It is addressed to Christian readers everywhere, and no one who accepts and believes in the doctrines of the Bible according to evangelical interpretation, but will find in its pages strength and comfort. The discourses are sixteen in number, and are, for the most part, printed from the notes of the short-hand reporter, revised by the author. Some of them are especially eloquent, and appeal alike to the heart and understanding of the reader. Mr. McKenzie has the faculty of going directly to the point, and of saying just what the subject and the occasion call for, and it is this which makes his book especially valuable.

MEMORIAL TRIBUTES. A Compend of Funeral Addresses. An Aid for Pastors. A Book of Comfort for the Bereaved. Edited by J. Sanderson, D. D., Author of "Jesus on the Holy Mount," and Editor of "The Pulpit Treasury." Introduction by John Hall, D. D., Pastor of the Fifth Avenue Presbyterian Church, N. Y. One volume. Crown 8vo, 500 pages, $1.75. E. B. Treat, Publisher, 757 Broadway, N. Y.

This book was suggested by enquiries from clergymen for a volume which would aid them in preparation for the discharge of their duties while standing before the altars of sorrow. Emergencies often occur in a pastor's life when a few moments only can be given to the arranging of his thoughts previous to an address. To meet this felt necessity is the object of this book. It contains a large number of outlines of addresses adapted to all ages and circumstances on funeral occasions, and several notable addresses in full. These are all based upon texts of Scripture which will prove stimulating, suggestive and specially helpful to those who desire to avoid eulogy except when it is eminently fitting and seemly.

It has been compiled from the addresses of the most eminent divines of the past and present age, both in Europe and America, as will be seen by the following partial list of the names whose best thoughts have been collected for this book: Armitage, Bangs, Beecher, Binney, Bonar, Crosby, Cumming, Cuyler, Deems, Dix (Morgan), Farrar, Fowler, Graham, Guthrie, Hamilton, Hall (John), Hitchcock, Jay (Wm.), Kittredge, Moore, Newman, Ormiston, Parsons, Paxton, Punshon, Robertson, Scudder, Sprague, Spring, Stanley, Spurgeon, Talmage, Taylor, Todd, Williams, and Winchell.

HOMILETICS: by James M. Hoppin, Professor in Yale College. Funk & Wagnalls, Publishers, 10 and 12 Dey street, N. Y.

This royal work of 809 pages, by Dr. Hoppin, for twenty years Professor of Homiletics in Yale College, seems to say all that is necessary to be said on the subject. For equipping and instructing a young minister in the practical matters of his calling, it is almost equal to a seminary course. Dr. Hoppin was a student of Neander, the great historian of the Church, and does no discredit to his learned master. A unique and valuable feature of his work consists in his history of preaching, to which two hundred and forty pages are devoted. Sketches of the most celebrated preachers of the past are given, with keen analysis of their elements of power, and the methods by which their successes were achieved. The reader will find himself stimulated greatly by the examples given, and profited not only by the facts, but by the generalizations drawn from them with consummate skill. Upon sermon-building and delivery, the work shows the wisdom of long study, ripe experience, and a mind that is unprejudiced, able to weigh all facts, see all sides of a subject, and tolerate all opinions. There is nothing of the narrow-minded egotism that says, "This is *my* way: it makes no difference what yours is." It is a broad-minded, practical, exhaustive work, and no preacher, young or old, can make a poor investment in purchasing it.

SCIENTIFIC SOPHISMS. A Review of Theories concerning Atoms, Apes and Men. By Samuel Wainwright, D. D., author of "Christian Certainty," "The Modern Avernus." Funk & Wagnalls' Standard Library for September 10. Paper, pp. 302, price 25 cents.

THE BIBLE WORK; or, Bible Readers' Commentary. The New Testament, in two volumes. Vol. I. The Four-fold Gospel. The four Gospels consolidated in a continuous narrative, presenting the Life of Christ in the order of its events; the text arranged in sections; with readings and comments from the choicest, most illuminating and hopeful thought of the Christian Centuries. With Illustrations, Maps and Diagrams. Prepared by J. Glenworth Butler, D. D. New York: Funk & Wagnalls, 10 and 12 Dey street. 1883. Pp. 685.

Volume I of Butler's Bible work comprises the four Gospels, which are given in the order of the events narrated; so that the entire life of Christ may be read, in running order, with no repetitions and no omissions. Comments, illustrations, explanations, descriptions, historical facts, etc., in the greatest profusion, accompany the Gospel account. They are gleaned from all sources: exegetical and devotional writings; the researches of scientists, and descriptions by travellers; from pulpit and from commentary; from ancient and from modern literature. All are selected, trimmed and arranged with the utmost care and with rare judgment, so as not to form a hodge-podge of undigested material, but to present a concise, orderly, full, and remarkably suggestive commentary. It has the choicest thoughts of the centuries bearing on the life of Christ. It has the results of the latest research and study. It gives illustrations and views from a myriad of the finest minds the world has ever known. It is accompanied by fifty accurate and well-executed maps and illustrations. It is unsectarian, and presents the fruits of scholarship in language which the unlearned may easily understand. Its importance to clergymen, Bible students and teachers can hardly be over estimated.

FROM GLOOM TO GLADNESS: Illustrations of Life from the Biography of Esther. By Jos. S. Van Dyke, A. M., author of "Popery the Foe of the Church and the Republic," "Through the Prison to the Throne," "Giving or Entertainment—Which," etc. New York: Funk & Wagnalls, Publishers, 10 and 12 Dey Street. Pp. 269. Price, $1.

This volume by Rev. Joseph S. Van Dyke, illustrative of life from the biography of Esther, possesses many rich attractions for the general reader, and is full of suggestions for the preacher. Besides being an interesting and instructive biography of one of the most engaging characters in Scripture, it is an admirable exposition of a rather neglected portion of the Sacred Word. It is overflowing with proverbial philosophy, practical maxims and moral precepts, presented in captivating form. The language is charming, each sentence a finely polished gem. The material is so admirably arranged, so pregnant with thought, so choice in quality, as to render every page delightful and profitable. The theological questions that naturally arise are treated in a manner that floods them with light. Wm. P. Breed, D. D., of Philadelphia, furnishes a fascinating introduction.

DER GANG NACH WORMS. (The Journey to Worms.) Zum 400-jährigen. Luther-Jubiläum. Finale aus dem Oratorium. "Luther in Worms." Translated by Mrs. Harriet Krauth Spaeth. Pp. 15. Brobst, Diehl & Co., Allentown, Pa. Price, 35 cents; $3.00 per dozen.

This piece of spirited music is the concluding part of Meinarius' Oratorio of "Luther in Worms," and has been brought out as a contribution and a help to the approaching Luther Jubilee. The words are well translated into English by Mrs. Spaeth, and the music is inspiring.

THE INNER LIFE OF CHRIST, as Revealed in Gospel of Matthew. By Joel Parker, D. D., Minister of the City Temple, Holburn Viaduct, London; Author of "Ecce Deus," "The Paraclete," "The Priesthood of Christ," etc. Vol. II. Servant of all. New York: Funk & Wagnalls, 10 and 12 Dey St. 1883. Pp. 376. Price, $1.50.

This the second volume in Dr. Parker's series on "The Inner Life of Christ," as revealed in the Gospel of Matthew. Concerning the renowned author little need be said. He is known throughout the religious world as one of the freshest of writers and safest of thinkers, as well as a powerful pulpit orator. In this country, ever since the issue of his "Ecce Deus," he has enjoyed a great and ever-growing popularity, which will be vastly increased wherever this volume is read. It is brimming over with practical truths, expressed in an original, ever-varying manner, and illustrated by facts, and fancies, and incidents, drawn from copious knowledge and a teeming mind. If we were to name its most characteristic merit, we should say it was its close application to every-day life. Dr. Parker writes as he preaches, not to dazzle mankind, not to impress them with his vast erudition and glowing genius, but to lift them up to a higher plane, and to help them live better, nobler lives day by day and week by week. With such a motive it follows almost certainly that his pen has power to charm all classes of readers.

THE STORY OF ROLAND. By James Baldwin, author of "The Story of Siegfried." New York: Charles Scribner's Sons. 1883. Pp. 415. Price, $2.

We congratulate the boys of the land upon the appearance of this book. The Story of Roland, whether founded on fact or made up of fiction, has become classical, and references to it are so frequent in literature that the person who is ignorant of it will be at a great loss. Certainly it has some ground-work of fact, though much that is legendary and fabulous has covered it up; but any character that has so much that is heroic and romantic clustered around it must be of great interest, and no one can study it without learning much history and catching the wild, romantic spirit of the times. We are glad that the author has presented the subject in such a pleasing form, and we are sure that no boy of ordinary taste, who commences to read Adventure I, in which Roland and Oliver meet on the crest of the hill to see the army of Charlemagne pass, will care to close the book until he has finished it to the end. No mere novel could be so enchanting and instructive. We commend the work to parents who are selecting literature for their children, assured, as we are, that it will convince them that books may be found which will engage the attention and stimulate the imagination of the young without dissipating the mind or blunting the moral sensibilities.

REVERIES OF A BACHELOR; or, A Book of the Heart. By Ik. Marvel. New and Revised Edition. New York: Charles Scribner's Sons. 1884. Pp. 286. Price, $1.25.

We recognize in this book an old friend in a new dress. Thirty years ago it first appeared, and was read with great interest. Ten years after that, the stereotype plates were worn out from the large editions printed, and new ones were prepared; and now the demand for the work has outlived the second set, and Charles Scribner's Sons will find a large sale for the new and revised edition they have just published.

The author, Donald G. Mitchell, struck a new vein of sentiment when he first conceived and executed the work, and what he has written has survived the years that have since passed, because he gave expression to feelings common to our humanity. It will be read with as much zest now as it was when first given to the public.

SEVEN STORIES, with Basement and Attic. By the Author of Reveries of a Bachelor. New York: Charles Scribner's Sons. 1884. Pp. 314. Price, $1.25.

This book, by the same author, has long been out of print and will be welcomed by the public. The following is the table of contents: Basement—Serving for an Introduction; First Story, Wet Day at an Irish Inn; Second Story, Account of a Consulate; Third Story, The Petit Soulier; Fourth Story, The Bride of the Ice King; Fifth Story, The Cabriolet; Sixth Story, The Count Pesaro; Seventh Story, Emile Roque. Attic: Under the roof. Under these heads Mr. Mitchell gives special reminiscences of travel.

The above are the first instalment of a new and uniform edition of Mr. Mitchell's works. It will be in 12mo. volumes, in original cloth bindings. When complete it will include Reveries of a Bachelor, Seven Stories, Dream Life, Wet Days at Edgewood, My Farm at Edgewood, Rural Studies, Dr. Johns; also, three or four additional volumes containing new and unpublished material, of which the titles will be duly announced.

RECOLLECTIONS OF A NAVAL OFFICER: 1841–1865. By Captain William Harwar Parker, Author of "Elements of Seamanship," "Harbor Routine and Evolutions," "Naval Tactics," "Naval Light Artillery—Afloat and Ashore," "Remarks on the Navigation of the Coasts between San Francisco and Panama." New York: Charles Scribner's Sons. 1883. Pp. 372. Price, $1.50.

The recollections of Captain Parker, as recorded in this book, cover a most interesting period in our national history. He entered the navy as a midshipman in 1841, and reported to Commodore M. C. Perry, then commanding the station at New York, and continued in the United States service, making various cruises to Gibraltar, South America, and other places. Upon the outbreak of the Mexican war, he was called to take part in that fierce conflict. During the late civil war he was prominent in the navy of the Confederate States. The book abounds in historical facts and pleasing incidents, which are very entertaining, and none more so than the accounts given of the conflicts between the monitors of the North and the ironclads of the South, upon which so much depended. The description of these vessels and of the decisive battles between them, as told by a Southern man, are full of interest. His story is given in a very calm, unbiased way—and now that the feelings engendered by the war have passed away, it will be read with great pleasure.

LITTELL'S LIVING AGE. The numbers of the Living Age for September 15th and 22d contain France and England in Egypt, and France and Syria, Fortnightly; The Locust War in Cyprus, Nineteenth Century; Across the Plains, Longman's; King Mtesa, and The Belka Arabs, Blackwood; Two Turkish Islands To-Day, Macmillan; Moruca; or a Few Days among the Indians, Month; Earth Pulsations, and Winter Life at Fort Rae, Nature; Unclaimed Money, and The Southampton Artesian Well, Chambers' Journal; The Pathetic Element in Literature, The Closing of the Scottish Highlands, and A Summer Day's Journey, Spectator; with "Master Tommy's Experiment," "Town Mouse and Country Mouse," and instalments of "Along the Silver Streak," and poetry.

October brings the concluding number of THE CENTURY year, and of the twenty-sixth volume of the magazine. Illustrated articles and critical, biographical papers give a popular look to the number. The portrait of Longfellow which accompanies Edmund C. Stedman's admirable essay on the poet, is thought to be one of the best of the CENTURY series of frontispieces. It differs from most of the Longfellow portraits in emphasizing the serious side of his nature. Mr. Stedman may be said to apply to the poet's works the best standard of contemporary judgment. His estimate is high, yet discriminating, and his remarks on Longfellow's literary methods are of the highest value. In a different way, and with popular force and knowledge, Professor George P. Fisher, of Yale, reviews the position held in religious thought and history by "Martin Luther after Four Hundred Years." With it is printed a copy of Lucas Cranach's wood-cut portrait, made in 1546.——Richard Grant White's "Old New York and its Houses" is one of the most interesting among the illustrated articles, being a racy criticism of the commercial spirit and building taste of the past twenty years. Of striking interest is his description of the beauties of New York Bay, as it appeared to him in youth. William H. Rideing's interesting jaunt about London, "In the Footsteps of Thackeray," describes and illustrates houses and scenes described in Thackeray's novels, and also places of interest like the Charter-house, where Thackeray received his early schooling. H. H. contributes an illustrated paper on the "Outdoor Industries of California," and George Bird Grinnell has a practical sportsman's paper on "Snipe-shooting."——Austin Dobson follows his important paper on the engraver Thomas Bewick (the September CENTURY, 1882) with a sketch of "The Pupils of Thomas Bewick," illustrating the text with copies of the best engravings of Harvey, Nesbitt, Clemell, Jackson, Landells, and Hole.——W. J. Stillman's "Characteristics of London," and the paper of an anonymous "Foreigner in Florence," succeed in making travel picturesque without the aid of pictures.——In the third part of the "Bread-winners," the anonymous novel which is attracting so much attention, there is the novelty of two love scenes, in which the hero is doubly embarrassed by a declaration of love from Maud, and subsequently by the coldness with which Alice receives his own proposal. Mr. Howells brings "A Woman's Reason" to an effective conclusion. "Through Waterspout and Typhoon," by James G. Wait, is a story of the tropical seas, of graphic and realistic power.——The poetry of the number is contributed by Roger Riordan, L. Frank Tooker, Miss Charlotte Fiske Bates, Edna Dale; and in "Bric-a-Brac," by Richard A. Jackson and others. Various live subjects are discussed under the head of "Topics of the Time."

LIPPINCOTT'S MAGAZINE for October is especially rich in articles on travel. Amelia Barr, in an illustrated paper, "Spin-Drift from the Hebrides," gives an interesting reminiscence of her tour through the regions with which all novel-readers have been familiarized by William Black; Alfred M. Williams, in "The Giants of the Plain," describes the habits and customs of the Osage Indians, the largest race of men in North America; Louise Coffin Jones sketches the "Highlands of North Carolina," and F. B. De Costa has a timely contribution entitled "A Trip to Ischia," the scene of the recent volcanic eruption. "These Our Actors," by L. Clarke Davis, is a bright and gossipy paper upon the comedians who make up Mr. Daly's famous Fifth Avenue Company. Frank D. Y. Carpenter, having started out "In Search of a Free-Trader," and communicated in the course of his quest with such men as Prof. Sumner and David Dudley Field, comes to the conclusion that there are no free-traders in this country. "In the Hands of the Mob" is a reminiscence of a thrilling scene in the lawless early days of San Francisco, as witnessed by a child, and "The White-Fish of the Great Lakes," by G. Archie Stockwell, gives an account of one of the great industries of the Northwest.

"The Jewel in the Lotos" is as interesting as ever, and there are two capital short stories, "Miss Parkinson's Ward," by Elizabeth Cumings, and "Under False Pretences," by Mabel S. Emery.

THE NORTH AMERICAN REVIEW for October presents a most attractive table of contents. Senator N. P. Hill writes of "Gold and Silver as Standards of Value," and maintains that silver should be coined as well as gold, not for the purpose of inflating the currency, neither in the interest of the silver mining industry, but for the broader and more equitable purpose of preserving uniformity in the value of metallic money, and of preventing such contraction of the volume of money as would produce financial disaster. In "Some Aspects of Democracy in England," A. V. Dicey makes clear to the American reader how it is that, while all the forms of monarchy and aristocracy persist in Britain, the democracy, or, in other words, public opinion, absolutely controls the action of the government. Under the title of "Co-operative Distribution," the Rev. Dr. R. Heber Newton gives an instructive historical sketch of the rise, progress and fluctuations of co-operative merchandizing in the United States during the past fifty years. Prof. W. Boyd Dawkins writes of "Early Man in America," whose mode of life and whose implements appear to have been identical with those of the races that contemporaneously inhabited the Mediterranean countries, the Nile basin, and the tropical forests of India. The possibility of "Astronomical Collisions," whether of the fixed stars with one another, or of comets with the sun, the earth, or the other planets, is considered by Prof. C. A. Young. Moncure D. Conway discourses learnedly, and at the same time most entertainingly upon the "Saint Patrick Myth." Van Buren Denslow, in an article on "Board of Trade Morality," makes a vigorous defense of the practices of the Corn Exchange, and in particular replies to the strictures of Mr. Henry D. Lloyd, contained in the REVIEW for August. Frederic Harrison contributes an article, invaluable to the historical student, on "Histories of the French Revolution." Finally, the Rev. E. E. Hale presents an inventory of the volume and distribution of "Social Forces in the United States." Published at 30 Lafayette Place, New York. $5.00 a year, 50 cents a number.

Married.

On the 6th of September, 1883, by Rev. C. H. Reiter, at Shirleysburg, Pa., Mr. Enoch Grove to Miss Jennie C. Giles, both of Orbisonia, Pa.

On the 13th of September, 1883, in St. Luke's Reformed Church, at Pleasant Unity, Pa., by Revs. B. B. Ferer and A. E. Truxal, brother of the groom, Mr. J. R. Truxal to Miss Rebecca E. Smith, both of near Pleasant Unity, Pa.

Obituaries.

DIED.—Near Salem, Clarion county, Pa., Sept. 13, 1883, Elder Daniel Hale, in the 57th year of his age.

The deceased had been a communicant member of the Reformed Church for nearly forty years, during which time he had served the congregation with acceptance a number of times as deacon, and twice as elder. One year ago, he represented the Emlenton charge at the meeting of Pittsburgh Synod, and this year was again chosen as delegated elder to the meeting of Synod, soon to be held in Kittanning. Just three weeks prior to the meeting he was taken sick with fever, which soon terminated in his death. Perhaps the loss of but few men could be more seriously felt by the community than that of Elder Hale. He was a good citizen, genial, thriving and enterprising.

The congregation and charge have lost of their leading spirits: ever at the front of the movements for the glory of the Master's kingdom. His family have lost a loving and exemplary husband and father. The funeral services, conducted on Sunday morning, were solemn and impressive. He leaves a widow and eight children, all of whom, except the youngest, are confirmed members of the Reformed Church. He ruled in his family and in the Church with firmness, gentleness and love.

"Precious in the sight of the Lord is the death of his saints." B.

Christian World, please copy.

Religious Intelligence.

At Home.

The General Council of the Ev. Luth. Church, will open on Thursday, October 18, 1883, in St. Peter's German Lutheran Church of New York city, (Dr. Moldehnke, pastor).

The Southern Presbyterian church has lost one of its foremost ministers in the recent death of the Rev. John Mayo Pleasants Atkinson, D. D., LL. D., for many years President of Hampden-Sidney College.

The chime of bells given to the Episcopal Church of the Holy Trinity, Philadelphia, by Joseph E. Temple, have been placed in position in the belfry, and will be rung for the first time on Sunday, September 30.

Chaplain McCabe, who is Secretary of the Methodist Church Extension Society, says they have during the past three years helped to build fifty-five churches in Southern Dakota. In October he is to dedicate fourteen churches in fourteen days, each costing from three to ten thousand dollars. They need, he says, $25,000 for Dakota alone.

Nearly two thousand of the more "progressive" Dunkards, or German Baptists, met in convention recently at Dayton, Ohio, when a separate organization to be known as the "Brethren Church," was determined upon. Action was taken in behalf of Sabbath-schools, a publishing house, a college, and a church paper to be published at Ashland, Ohio.

The General Conference of the Evangelical Church, embracing churches in America, Germany and Switzerland, will convene in Allentown on, October 4th, and remain in session fifteen days. Among the important work will be the election of bishops, officers of publication houses, etc. Two hundred ministers and one hundred delegates belong to the conference.

The last *Convention Journal* of the Episcopal Church gives the following as pew rent receipts of some of the leading churches in the diocese of Philadelphia:—Holy Trinity, $17,252; St. Mark's, $13,161.57; St. James', $12,944.12; St. Stephen's, $11,643.78; St. Luke's, $10,778.55; St. Matthias, $9,333.95; St. Luke's, Germantown, $8,084.59; Incarnation, $7,290.39; St. Peter's, $6,500; Epiphany, $6,460, making an aggregate from these ten highest in the list of $103,457.95.

The Academic year of Andover Theological Seminary opened on the 6th inst., with nine professors and thirty-nine students, viz.: Juniors, 12; Middle class, 6; Seniors, 2; Resident Licentiates, 3; Advanced class, 8; last year class, 8. Professor F. E. Woodruff, recently elected Associate Professor of Sacred Literature, was ordained on the day of the opening. Rev. Dr. Roswell D. Hitchcock, President of the N. Y. Union Theological Seminary, preached the sermon.

The annual meeting of the New England branch of the Woman's Foreign Missionary Society of the Methodist Church, is to be held in Trinity Church, Springfield, Mass., during the second week of October, beginning the 9th and closing the 11th. Over 300 delegates will attend from all quarters of New England, and many visitors and quite a number of missionaries will be present. The Society has now 80,000 members, and disbursed last year $195,678 for the foreign mission work.

The comparative summary of the Cumberland Presbyterian Church shows gains in some items but considerable losses in others. There are one prebytery, 101 elders, 66 deacons, 158 infant baptisms, 1,999 members, 2,643 Sunday scholars fewer than last year. There are 27 synods, 116 presbyteries, 243 licentiates, 204 candidates, 1,439 ministers, 2,591 congregations (an increase of 4), and 113,750 members, which is less than the number reported in 1881. In the contributions, however, there was a wonderful increase. The total reaches $417,998 against $341,739, which is more than $75,000 in advance of any former year.

The Evangelical Lutheran Synod is now in session at Germantown. The treasurer reported that the receipts for the past year amounted to $12,059.88 and the expenditures to $9,255,09, leaving a balance of $2,804.79 on hand, nearly all of which belongs to the Beneficiary Education Fund. A new congregation from the Lebanon Conference was admitted to the Synod. Rev. C. S. Albert, President of the Board of Home Missions, addressed the Synod on behalf of the cause he represented. The balance of the session was occupied with business of an official nature.

The Provincial Council of the Roman Catholic Ecclesiastic Province of New York, assembled in St. Patrick's Cathedral last Sunday. This is the second council held since the Province of New York was created. The first was summoned by the late Archbishop Hughes and sat in the old St. Patrick's Cathedral, in Mott street, in 1854. The Province of New York is one of the twelve ecclesiastical provinces into which the United States is divided. Each is ruled by an Archbishop. Cardinal Archbishop McCloskey presides over this province, the largest in the United States. It comprises New York and New Jersey, and includes eight bishopries. The object of the Council will be the consideration of questions of faith, the policy of church government, the attitude of the Church towards religious education, church property, divorce, secret societies and other important questions. The Council will be in session until the 30th instant.

The Cathedral of the Incarnation, at Garden City, Long Island, built by the A. T. Stewart estate, and St. Paul's School, are declared completed. The Cathedral has been five years in course of erection, and St. Paul's School nearly three years. The cost of the Cathedral has been nearly $2,000,000, and the cost of the School $1,000,000. The Bishop's residence will be completed during September. The cost of this building will be $80,000, and the stables, already finished, have cost $10,000. The interior of the Cathedral presents a beautiful appearance. The altar was made in Antwerp, Belgium. It is composed of statuary marble, in eight panels. The statues of Hope and Religion are in position. They were made in Florence, Italy. The windows of stained glass were made in London. They represent the Childhood of Christ. The glass in the windows of the mausoleum was also made in London. These windows represent the passion, death, resurrection, and appearance of Christ in His last days. The dean's seat, which will be filled by Rev. Dr. Browne, is of carved mahogany, and was made in Philadelphia. It has not been placed in its appropriate position yet. The pulpit and lectern are of bronze. They were made in New York after designs by Sibyl. The baptismal font is of marble. The organ cost $100,000. It is in five parts, and each part is played from the single key-board by electrical appliances. The chimes in the tower are also played from the organ key-board by electrical attachments. The organ cases are of mahogany, carved in harmony with the cases of the organ. The cases and stalls together cost $50,000. The crypt is of marble, and every country is represented in its construction. The basement is fitted with a Sunday-school room and mortuary chapel. The staircases are all of iron. The walls and steeple of the Cathedral are of Belleville (New Jersey) stone. The interior columns are of iron, ornamented with bronze foliage. The edifice is heated by steam. Two engines in the basement supply power to the organ.

Abroad.

A Luther memorial church is to be erected in Berlin, costing about $75,000, as a worthy commemoration of this jubilee year. Halle and Leipzig have also resolved to erect Luther memorial churches.

The Convocation of Canterbury has postponed till 1888 the consideration of the "Reformed Spanish Church," which Bishop Riley helped to organize in Spain, and which asks for the consecration of its Bishop-elect.

The Vatican authorities have determined to make such concessions to the demands of Bismark in the matter of the ecclesiastical administration in Prussia as will lead to a resumption of negotiations abruptly interrupted on account of the unyielding attitude of the papal authorities.

The debate on the question of the union of the Canadian Bible Christians, Primitive Methodist, and the Methodist Episcopal Church of Canada with the Methodist Church of Canada, was brought to a close last week. The General Conference of the latter denomination in session at Toronto adopted the basis of union proposed by the joint committee, appointed by the various churches interested, by a decisive vote of 123 to 88. An amendment by the Rev. Dr. Williams, practically shelving the question, was previously voted down by a vote of 40 to 117. The vote on the main question sets at rest the contention as to the majority required to carry it under the restrictive rule. It is fairly over the three fourths required, adopting the views of those who maintain that the adoption of the basis involves a constitutional change. As the Primitive Methodists, Methodist Episcopal, and Bible Christians have previously accepted the basis, the General Conference of the united church will now go into session, and the business of making a new discipline on the lines of the basis will be proceeded with. The settlement of the question by such a handsome majority is looked upon as a gain for the cause of religion in Canada, as it will tend to an economizing and consolidation of the forces of the Methodist churches, and allow of increased abilities and means for spreading the gospel.

The London *Telegraph*, one of the great dailies of that city, referring to that great denomination, Wesleyan, as it is termed, relative to the statistics reported at Hull, says it now numbers 407,085 members, and has on trial 34,399 candidates for admission. We quote: "The full significance of these figures hardly appears on the surface. Membership among the followers of John Wesley is a serious matter, involving responsibilities not lightly assumed, and privileges not rashly granted. It means subordination to a system which throws a fierce light upon the walk and conversation of all who owe it allegiance, and it involves discipline and self-denial such as efficiently serve to test honesty and earnestness."

A London correspondent writes: In regard to the interest which is taken on the subject of marrying a deceased wife's sister, in high quarters, I may state that there is no doubt whatever that if the bill had been passed it would have been followed by a royal marriage. It is known that a union between the widowed Prince of Hesse and a Princess of our own house is anxiously desired by the parties interested, and is approved of by both the families. Indeed, had it not been that the Princess must remain in the country, it is probable that the marriage would have been celebrated abroad. But as it is impossible for her to leave the country, it is necessary to wait for the passing of an act upon the subject. I believe that a good deal of the intense hostility of the Episcopal Bench to the bill is due to the belief that its passing would be followed by a royal marriage. The ceremony would have to be performed by the Archbishop of Canterbury, and this would have been an awkward comment on the Episcopal denunciations of the bill. Hence, the deep dislike with which the measure is regarded by the bishops.

After a good deal of trouble and delay a Patriarch has at last been chosen for Jerusalem. The late Patriarch Hierotheus was killed by falling from his horse, and since then various attempts have been made to elect a successor. The new Patriarch was selected by the Brotherhood of the Holy Sepulchre, who sent word of their choice by telegraph to the Œcumenical Patriarch, and to the representative of the Patriarchate of Jerusalem. Nicodomus, Archbishop of Mount Tabor, who has been spending some time in Moscow, was chosen Patriarch of Holy Sion by a unanimous vote of the eighteen members of the Electoral Assembly. The Patriarch-elect, numbered from his youth among the clergy attached to the Patriarchal Throne of Jerusalem, was ever devoted to its interests. He has lately been Hegumenos of the monastery of the Holy Sepulchre at Moscow. In October, 1881, he was elected by the Brotherhood of the Holy Sepulchre Archbishop of Mount Tabor, and was consecrated, in accordance with a letter of request from the late Patriarch of Jerusalem, Hierotheus, by Isidore, Metropolitan of St. Petersburg, on January 3d, 1882.

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TIME TABLE.—MAY 21st, 1883.

Stations. UP TRAINS.	N. O. Exp.	Acc'm Train	Soth'n Mail	Phil. Exp.	Carl. Acc.*	Hb'g. Exp.
	P. M.	A. M.	A. M.	A. M.		P. M.
Leave Baltimore	11 20	.....	7 35	10 50	.....	4 35
" Philadelphia..	11 20	4 30	7 40	11 05	.....	5 40
	A. M.		A. M.	P. M.	P. M.	
" Harrisburg....	3 15	7 35	11 30	4 05	6 30	8 55
" Mechanicsb'g	3 38	8 04	11 50	4 30	7 00	9 20
" Carlisle.....	4 00	8 30	12 10	4 55	7 26	9 43
" Newville.....	4 23	8 55	12 30	5 20	.....	10 06
" Shippensburg	4 44	9 19	12 50	5 45	.....	10 32
Ar. Chambersb'g	5 07	9 45	1 08	6 08	.....	10 55
Lv. Chambersb'g	5 12	9 50	1 10	6 12	.....	P. M.
" Greencastle...	5 35	10 14	1 30	6 35	.....	
Ar. Hagerstown..	6 00	10 40	1 50	7 00	.....	A. M.†
Lv. Hagerstown..	A. M.	10 45	2 00	7 05	.....	6 05
Ar. Martinsburg..	DAILY	11 30	3 20	7 50	.....	6 45
		A. M.	P. M.	P. M.		A. M.

* On Saturdays this train will leave Harrisburg at 5 30 P. M.
† Monday Morning Accommodation.

Stations. DOWN TRAINS	Hb'g. Exp.	Sat. Acc'n	Mail Train.	Phila. Exp.	Mail Exp.	N. Y. Exp.
		P. M.	A. M.	A. M.	P. M.	
Lv. Martinsburg	.....	8 00	7 00	.....	3 00	DAILY
Ar. Hagerstown..	.....	8 50	7 54	.....	3 48	P. M.
Lv. Hagerstown..	.....	P. M.	8 00	11 50	3 55	9 05
" Greencastle...	.....	.....	8 26	12 15	4 23	9 25
Ar. Chambersb'g	A. M.	.....	8 50	12 38	4 50	9 45
Lv. Chambersb'g	4 30	Carl.	8 55	12 42	4 55	9 50
" Shippensburg	4 56	Acc'n	9 19	1 06	5 21	10 10
" Newville.....	5 18	A. M.	9 42	1 30	5 46	10 30
" Carlisle	5 42	7 30	10 08	1 58	6 15	10 50
" Mechanicsb'g	6 06	7 57	10 33	2 23	6 45	11 10
Ar. Harrisburg...	6 35	8 30	11 00	2 55	7 15	11 30
	A. M.	A. M.	A. M.	P. M.	P. M.	P. M.
Ar. Philadelphia	10 20	.....	3 15	7 25		2 55
" Baltimore.....	10 20	.....	.....	5 20	.....	.....
	A. M.		P. M.	P. M.		A. M.

C. V. R. R.—SOUTH PENN BRANCH.

Mixed Train	Mail Train		Mail Train	Mixed Train
A. M.	P. M.		A. M.	P. M.
9 50	6 05	Lve.....Chambersburg.....Arr	8 45	4 50
10 03	6 20	" .....Marion..... "	8 30	4 35
11 20	7 02	" .....Mercersburg..... "	7 45	3 10
12 00	7 25	" .....Loudon..... "	7 20	2 30
12 15	7 35	Arr.....Richmond ..... "	7 10	2 15
P. M.	P. M.		A. M.	P. M.

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Trinity Church. Seventh near Oxford St. Pastor, Rev. D. E. Klopp, D. D., 1541 North Seventh St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 30 P. M. Prayer-meeting, Wednesday, 8 P. M.

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St. John's Mission. Haverford Avenue near Fortieth St. Pastor, Rev. John P. Stein, 3415 Walnut St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

Grace Mission. Tenth below Dauphin St. Pastor, Rev. A. B. Stoner, 2422 Reese Street. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2.30 P. M. Lecture, Wednesday, 8 P. M.

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Salem. Fairmount Avenue below Fourth St. Pastor, Rev. F. W. Berleman, 341 Fairmount Avenue. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 9 A. M. and 2 P. M. Lecture, Wednesday, 8 P. M.

Zion's. Sixth Street above Girard Avenue. Pastor, Rev. N. Gehr, D. D., 1230 N. Sixth St. Services, 10 15 A. M. and 7.30 P. M. Sunday school, 9 A. M. and 2 P. M. Lecture, Wednesday, 7.45 P. M.

Bethlehem. Corner Norris and Blair Sts. Pastor, Rev. J. G. Neuber, 1532 E Montgomery Avenue. Services, 10 30 A. M. and 7.30 P. M. Sunday school, 2.30 P. M.

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St. Mark's. Fifth above Huntington Street. Pastor, Rev. G. A. Scheer, 2250 N. Fifth Street. Services, 10.15 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

Emanuel's, Bridesburg. Pastor, Rev. W. J. Forster, Bridesburg, Pa. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. Luke's. Twenty-sixth and Girard Ave. Pastor, Rev. W. Walenta, 1216 Taney St. Services, 10.30 A. M. and 7.30 P. M. Sunday-school, 2 P. M.

St. John's Chapel. Ontario and Tulip Sts. Pastor, Rev. J. G. Neuber, 1532 E. Montgomery Ave. Services, 3 P. M.

General News.

Home.

Junius Brutus Booth, the actor, died on the 17th inst.

The German Volksfest Verein had a big display at Wilmington last week.

The *New York Times* and the *Tribune* have been reduced to two cents in price.

Two thousand Bicyclers had a three days' tournament at Springfield, Mass., last week.

The price of matches has fallen 50 per cent., owing to the breaking of a combination of manufacturers.

Surgeon General Hamilton telegraphs from the Pensacola Navy Yard, that the sanitary precautions at that place are sufficient.

An explosion took place at Nimack & Co's flange works in Pittsburg, on the 20th inst., and several persons were killed.

Alice Wenrich, a little girl aged 11 years, is missing in Lebanon county. She is supposed to have been abducted by a tramp.

Henry B. Woods, a prominent lawyer of Reading, Pa, died on the 16th inst., from the fracture of a leg. A little girl near Bernville, Berks Co., a daughter of John Lash, was killed by a harrow on the 17th inst.

Consul Robeson has informed the State Department, in a letter dated September 8, that although cholera had broken out at Beirout, Syria, considerable quantities of rags and wool were being shipped from Syrian ports via. Liverpool to America. The rags, he says, collected from the poorest classes are likely to be infected.

A terrible accident happened to Dr. Cyrus R. Koller, a well known veterinary surgeon of Myerstown, last week. He was driving home when his horse took fright and ran away. Koller was thrown out, and in falling one of his arms caught in the wheel. He was dragged on his head over two squares before the team could be stopped. He was taken home and medical aid summoned. His injuries are such that he cannot recover.

Washington, Sept. 20.—The Adjutant General of the Army to-day received a telegram from Major-General Hancock, at New York, stating that he had been notified that the Corean Embassy would visit Government Island on Monday next, upon their return from Boston, and asking if they should be received with military honors. An affirmative reply was telegraphed. The Embassy will also visit the New York Navy Yard on Monday.

A fire broke out in the boiler-room of the large three-story brick saw-mill on Norris street, above Richmond, occupied by Jesse W. Taylor & Sons. In a few minutes the flames had spread to the upper stories, and two alarms of fire brought out a large detail of engines to the scene. The fire, however, made rapid progress, and in half an hour it became evident that the extensive establishment would be destroyed. Several dwellings on Richmond street caught fire and a frame house adjoining the mill on Norris street speedily took fire, and before 3 o'clock there seemed to be every prospect of a conflagration.

Boston, Sept. 20.—The Prohibitory State Convention met at 11 o'clock this morning in Meioian Hall. James H. Roberts was chosen Temporary Chairman and S. C. Fay, of Southborough, Secretary. After prayer Mr. Roberts made a short address, in which he said that Mr. Robinson was in favor of the present license law and could not represent the Prohibitionists.

The Republicans had gone from prohibition to license and their nomination yesterday was made by about 300 men, who were Republicans or Democrats just as they happened to feel.

Committees were then appointed and George M. Butterich, of Barre, was elected Permanent President. In a speech he reviewed the cause of prohibition and recounted the manner in which that party had been deceived by the declarations of the leading parties, the Republicans coming in for a large portion of his animadversions. He predicted the ultimate success of prohibition, which was the sole remedy for the evils which threatened the city and State.

Washington, Sept. 21.—Mr. James, Chief of the Customs Division of the Treasury Department, was asked this morning whether a request had been made by the Chinese Consul at New York for permission to land certain Chinese sailors recently brought to that port. He said that the matter had not been brought to the notice of the Department officially, but that he had received a telegram from New York this morning, asking whether a decision had been reached in the case of the sailors in question.

He had replied, he said, that the question was decided by Judge Potter in New York last August, the latter holding in the case of J. Fark, a Chinese sailor on the British steamship Pembrokeshire, that Chinese sailors were placed by the law on the same footing as other Chinese laborers, and could not be landed.

Mr. James said a similar decision had been reached at San Francisco last year. He said also that the Treasury Department could not construe the law, that being a matter for the courts. He thought Judge Potter's decision was all that was necessary in this particular case.

Foreign.

O'Donnel, the slayer of Carey, the informer, has been taken to England for trial under strict guard. He complains that no funds have been raised for his defense.

The bark Britannia was shipwrecked on Sable Island on the 18th inst. Thirteen lives were lost.

London, September 17.—The *Standard's* correspondent at Hong Kong reports that there are now seven Chinese gunboats moored alongside of the English and French men-of-war opposite the foreign concession at Canton. Placards were posted on the walls of Canton on Saturday threatening destruction to all European property if the Goverment decides that indemnity shall be paid for the damage done to the property of Europeans during the recent riots.

London, Sept. 17.—The *Standard's* Hong Kong despatch states that the severity of the blockade of Tonquin has been so far relaxed as to allow vessels to proceed to their ports of destination after being searched for articles contraband of war.

There is a great lack of harmony between the French civil and military authorities in Tonquin. It is reported that Marquis Tseng will leave London to-day for Paris.

Berne, Sept. 17.—Dr. Steintzing, the eminent Professor of Jurisprudence in the University of Bonn, was killed recently while climbing the Alps.

Agram, September 21.—Six hundred peasants from Gradisk and Bhlova assembled at Farkaswincz yesterday, armed with muskets, axes and cudgels, shouting: "We won't belong to Hungary!" A small body of military attempted to disperse the mob, but were resisted and compelled to withdraw. Re-enforcements arrived at midnight, which were received with a volley of stones and shots from the rioters. The troops returned the fire, killing ten and wounding many of the mob. Of the military two soldiers were wounded.

Acknowledgments.

FOREIGN MISSIONS.

Received at Harrisburg, Pa., from May 26th, 1883, to August 9th, 1883, inclusive:

Rev F J Saurber, pastor, York, Pa, from five members of Heidelberg Ref cong, viz: Mrs Kate L Schroder, Misses Mary Reichart, R S Kirmanon, Annie Williams, and Mrs A C Brown	$ 10 00
Rev J H Pannebecker, Treasurer Lancaster Class, contributed, viz: Reamstown chge, pastor Schweitzer, $7.70; Bethany charge, pastor Tobias, $2 56; Manheim chge, pastor Shafer, $3.58; St. Stephen's, F & M College, Lancaster, $7.87	21 71
Rev I H Reiter, D D, Treasurer Miami Classis, contributed by Port Jefferson charge	10 00
Adam Pfromm, contributed by Sunday-school Mission Society, Zion's Ref Ch, Philada, pastor Gebr	15 00
Rev J T Kluge, Sheboygan, Wis, from Jacob Schmitt Morrison	5 00
Rev Thomas S Johnson, D D, Treasurer Lebanon Classis, contributed by Bismarck Ref Church, pastor Bachman, $5.00; Leesport chge, pastor Steinmetz, $6.00	11 00
P Willard, Trappe, Montgomery county, Pa,	5 00
Wm Gassaman, Treas Wymer Mission Society, Zion's Ref Church, pastor Kiefler, Hagerstown, Md,	17 00
Rev N S Strassburger, D D, Treas Lehigh Classis, contributed by Slatington chge, viz: St John's cong, $16.82; Frieden's Church, $14.60	31 42
Rev F W Berleman, Philadelphia, Pa, Sunday-school Missionary Society of Salem Church	10 00
Rev S S Miller, Treas Maryland Classis, contributed, viz: Sunday-school Evg Ref Ch, Frederick, Md, $127.06; St. Paul's Church, Baltimore, $10; Mrs Shuford's S S class, $5; Westminster charge, $3.02	145 08
Rev A Casselman, from St Paul's Sunday-school, Thornville, Ohio	15 15
Rev D Van Horne, D D, collected at meeting of Classis of Philadelphia, in congregation Trinity Ref Ch, Rev Dr Klopp	20 58
Ella Umberger, Treas Mission Society Sec Ref ch Harrisburg	10 00
Rev S Elliker, Baxter, Jasper Co., Iowa, from Ref Church	7 00
Rev J D Neff, Bristol, Ind, contributed, viz: St. Paul's charge, Zion's Ch, $2.08; St. Paul's Sunday school, $4.30	6 38
Wm Gassaman, Treas Wymer Mission Society, from a member of Zion's Ref Ch, Hagerstown, Md, pastor Kieffer	20 00
Rev M G I Stern, Indianapolis, Ind, contributed by St John cong, pastor Schaaf, $13 and Sunday-school of same church, Fort Wayne, $9	22 00
Rev C F Krietе collected in Salem Ref ch, Ft Wayne, Ind, at Classical Mission Festival	11 00
John Keiper, Phila, Pa, contributed, viz: 1st Ref Sunday-school, Wm Adolph, Treas, $5 50; Miss Soc of 1st Ref ch, John Keiper, Treas, $10	15 50
Isaac G Gerhart, Treas Tohickon Classis, received from J G Moyer, Perkasie, Bucks county, collected in Bridgeton congregation	50 00
Rev L D Stambaugh, Font, Chester county, Pa, from St Matthew's Sunday-school	4 36
Zion's Ref Ch, Pittsburg, per John L Fundis, Treas	13 00
Cath Kunkel, Harrisburg, Pa	50 00
Rev E D Miller, Upper Sandusky, O, contributed by Emmanuel's Ref. Mission Society	15 00
Rev J M Titzell, D D, contributed by Sunday-school, Christ's Ref Church, Altoona	23 25
Rev S R Bridenbaugh, Treas Somerset Classis, contributed by Myersdale chge, Rev Shick, pastor, $5.14; collected at late meeting Somerset Classis, $12 86	18 00
Rev A Kanne, Horne Jasper Co, Iowa, part of collection at Missionary Festival Zion's Ref Church	40 00
Samuel Kinsie, Galion Ref Ch, O, per pastor Klein, D D,	5 00
Rev I S Stahr, from the Lock Haven charge	7 62
Rev J F Busche, D D, New York, contributed by G F Augustin, $15.00; Young Ladies' Miss Society, Dr. Busche's Ch, $10.00	25 00
Sabina Kelker, Harrisburg, Pa	5 00
Rev F Strassner, quarterly collection Christ Ref S School, Orville, Wayne Co, O	5 20
Rev F P Leich, pastor Friedens Gemeinde, Riceville, Washington Co, Wis, contributed by George Lemer, a member of said church	10 00
Rev C. Brunner, Bridgeport, Conn, contributed viz: Ad Lamps $2; Mrs Th Moll, $2; C B, $1	5 00
Rev S R Bridenbaugh, Berlin, Pa, contributed by Myersdale chge, Rev M Schick, pastor	10 00
C M Boush, Esq, Meadville, Pa, contributed Chenango charge, Rev F Pilgram, pastor, $11.06; St Paul's Ref S School, Meadville, Pa, $6.55	17 61
Rev J V Lerch, Canal Fulton, Ohio, Salem Ref S School	4 00
Mrs Geo H Small, Harrisburg	20 00
Rev A K Kline, Elderton, Pa, contributed viz: Nora, Wilda, David, and Howard Boyer, $1.50; and 50 cents added by pastor	2 00
Rev F W Kremer, D D, contributed by Rev J H Hartman's charge, Lehighton, Pa	12 96
Rev W R Hofford, from Mission Society South White Hall Ref Church	20 00
Rev S Z Beam, from Miss Society and Ref Ch, Mt Pleasant charge	10 00
Rev B R Huecker, Ebenezer Ref Church, Iowa, contributed at Mission Festival, $24.50, and from Sunday-school, $1.18	25 68
Mrs Mary Gross, Corresponding Secretary Woman's Missionary Society, Orangeville, Ills	15 00
Rev Wm M Deatrick, Treas Mercersburg Classis, contributed by his son, E Ranson Deatrick	5 00
Rev Thomas S Johnson, D D, Treasurer Lebanon Classis, from Tulpehocken chge, Rev. C. H. Leinbach, D D,	25 00

RUDOLPH F. KELKER,
Treas. Board Com. for Foreign Missions.

Harrisburg, Pa. Aug. 9, 1883.

St. Paul's Orphan Home, Butler, Pa.

From St. Jacob's charge, Rev. J. A. Keller, $5.00. John Stauffer, 1.00. Miss Annie Work, Ohio, 1 25. Walter Kuhns, Ohio, 1.00. Lizzie Campbell, 1.00. Lewisville cong, Ohio. Rev. J. G. Shoemaker, 5.00. Mrs Antrim's S. S. class, Germantown, O., 1.00. Ref. S. S., Brennan, O., Rev J R Skinner, 4 00. St Paul's, Shelby charge, Ill., 3 00. Prof Tinsman's school pic-nic, 1.00. Prof Tinsman, 50. J. P. Cline, Wilkinsburg, Pa, 1.00. Sunday-school Ref Church, Greenville, Pa, by C. M. Boush, Esq, 12.60. Sunday-school Ref Church. Summum, Ill, by Rev. J. S. Shade, 1.60 Harry Slatterer, Trappe, Pa, by A. Reichenbach, 1.80. A. Reichenbach, Collegeville, Pa, 5.00 Wm. Siedle, Pittsburg, proceeds from Excursion Fund, 154.63.

B. WOLFF, JR., Treasurer,
50 Wood Street, Pittsburg, Pa.

PHILADELPHIA MARKETS.

Wholesale Prices.

MONDAY, September 24, 1883.

FEED.—Winter bran, spot, in bulk was in light supply and firm, at $16.75@17 per ton; 1 car sacked, on spot, including sacks, sold at $18, and 2 cars to arrive, now running, at $16 per ton; Middlings were strong under light offerings, with sales of 1 car choice white, on spot, at $24.50 per ton.

FLOUR.—We quote: Western and Pennsylvania super at $3 25@3 62½; do. do. extras, $3.75 @4 25; Pennsylvania extra family, $5@5.12½; Ohio do. do., $5.50@6; Indiana do. do., $5 50@6; St. Louis and Southern Illinois do. do., $5.50 @6; Minnesota bakers' clear, $5.50@6; do. do. straight, $6@6.75; patents, Winter wheat, $6.25 @6.90; do. Spring, $7@7.50. Rye Flour moves slowly at $3.50@3.75 per bbl., as to quality.

WHEAT.—Sales of 1800 bushels fresh No. 2 red, at $1.08¼, with $1.12½ bid for No. 1 red and $1.03¾ asked for No. 3; 40,000 bushels No. 2 red, October, at $1.08½@1.08⅝.

CORN.—Sales of 6000 bushels No. 3 track, at 58½c., 58¾c., 59c. and 59¼c. for mixed, and 60c for high mixed and yellow; 2400 bushels very low steamer mixed, in grain depot, at 59c.; 4 cars good do. do. in grain depot, at 60@60½c.; 3600 bushels sail mixed, track and grain depot, at 60½@61c.; 1200 bushels sail high mixed, in grain depot, at 61½c; 1800 bushels sail yellow, track, at 62½@64c.; and 15,000 bushels sail mixed, November, at 59½@59½@59¾c.

OATS.—Sales of 1 car hot, at 29c.; 1 car rejected mixed, at 31c.; 2 cars No. 2 mixed at 32c; 2 cars rejected white, at 32@33c; 1 car poor No. 3 white, at 32½c.; 3 cars good do. do., at 33c.; 2 cars do. do. at 33½c.; 1 car No. 2 white, early, at 34½c.; 4 cars do. do. later, at 35c.; 5 cars do. do. on track, at 35½c.; and 1 car No. 1 white at 36c.

HAY AND STRAW.—We quote: Timothy, choice Western and New York, $15@15.50; do. No. 1 do. do. $14@15c.; do. No. 2 do. do. $12@13c; mixed, $8@10c.; damaged and low grades, $8@ 10. Cut hay, $16@18. Rye straw, $11. Wheat straw, $6@7. Oat straw, $8.

SEEDS.—Clover was held with confidence, but there was not much business. 20 bushels sold at 8c., and 75 bushels at 8¼@8½c. Timothy was quoted at $1.55@1.70, and flax at $1.40.

BUTTER.—We quote: Creamery, Pennsylvania extra, 27@28c.; firsts, 24@26c.; do. Western extra, 27@28c.; firsts, 24@26c.; do. imitation, extra, 20@22c.; firsts, 17@19c.; do. June extra, 20@22c.; Welsh tubs nominal; Bradford county nominal; Western, dairy, extra, 18@20c.; firsts, 14@16c.; factory, extra, 14@15c.; firsts, 8@10c.; prints, Pennsylvania, extra, 28c.; firsts, 22@25c.; seconds, 16@20c.; rolls nominal; grease, scrapings and common butter, 4@5c.; common and medium shipping grades, 8@10c.

CHEESE.—We quote: New York factory, choice, 11@11¼c.; do. do. fair to good, 10¼@ 10¾c.; Ohio, choice, 9½@10c.; do. fair to good, 8¾@9¼c.; Pennsylvania creamery, part skims, fancy, 5½@6c.; do. do. fair to prime, 4@4½c.; do. do. skims, choice, 2½@3c.; do. do. rejected, ½@1c.

EGGS.—We quote: Pennsylvania and New Jersey, extra, 26c.; firsts, 25c; Delaware and Maryland extra, 25½c.; firsts, 25c.; Western, extra, 25c.; firsts, 24½c.; ice-house, 24c.

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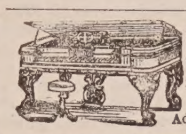

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LIVE POULTRY.—We quote: Old fowls, hens, near by 13c.; do. do. do mixed lots, 12@12½c. do. Southern and Western mixed lots, 12c.; roosters old, 7@8c.; Spring, small and medium, 11@12c.; do. large, 13c.

VEGETABLES.—Onions are fairly active. We quote: Potatoes, Jerseys, white, per bushel, 50@ 55c.; sweets, per basket, 60@75c.; do. per bbl., $3.50@4. Onions, Western, per bbl., $2.

Live Stock Prices.

BEEF CATTLE.—The receipts were far in excess of the demand, and the grade was the worst seen here for a long time, and consequently prices declined ½c., except on a few extra, which sold well. Quotations: Extra, 6½@6⅝c.; good, 5½@ 6⅛c.; medium, 5@5⅜c.; common, 4@4¾c.

FAT COWS were demoralized at 3@4c.

MILCH COWS were dull at $30@65.

VEAL CALVES were in poor demand at 7@8½c.

YORK STATE CALVES were dull at $8@14.

SHEEP AND LAMBS were in large supply and ½c. lower. Quotations: Extra, 5@5¼c.; good, 4½@4¾c.; medium, 3¾@4¼c.; common, 2¾@3½c.; culls, 2@2½c.; lambs, 3½@7.

HOGS were in fair demand and firm. Quotations: Extra, 7¾c.; good, 7⅝c.; medium, 7½c.; common, 7⅛@7⅜c.

CITY DRESSED BEEVES were fairly active and closed at 7@9c.

DRESSED SHEEP were active and closed at 7½ @9½c. Lambs at 10@13c.

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MESSENGER SUPPLEMENT.

PHILADELPHIA, PA., SEPTEMBER 26, 1883.

REPORT OF THE SUPERINTENDENT OF MISSIONS.

FOR THE YEAR 1882-1883.

To the Reverend Synods, of Pittsburg, of the Potomac, and of the United States:

RESPECTED BRETHREN:—The Superintendent of Missions hereby presents to your honorable bodies his Sixth Annual Report of the progress and present condition of the missions under the care of the Board of Home Missions of the Church.

PENNSYLVANIA.

Grace Church, Easton.—Under the Board seven years. Members, 86. S. S. scholars, about 100. Baptisms, 21. Additions, 5. Contributions for benevolent objects, about $90. For local objects, $600. The debt, amounting to $1,600, was all paid off during the year, $1,500 of which was the generous gift of three individuals, members of the mother church on 3d street, Easton. The property, now free from all encumbrance, is worth about $4,000. The mission depends mainly for increase of membership on members of the church who move into this part of the town from the country, all of whom should connect with it at once. The members are more hopeful than at any previous period in the history of the mission. "Some time ago the Borough Council, having ordered certain streets to be curbed and paved, it became necessary for the mission to comply with the notice as regards its property. The members agreed to do the work themselves, and for three nights worked by torchlight, digging trenches and putting in the heavy curbing. The pastor, Dr. Heisler, was conspicuous in the work, which was finished on Saturday night amid great rejoicing." Had the work been hired out it would have cost the congregation in all about $300. Appropriation last year, $350. This year, $250. Pastor, D. Y. Heisler, D.D.

Salem's Church, Catasauqua.—Members, 150, diminished by removals and erasures. S. S. scholars, 200. Baptisms, 27. Additions, 16. For benevolence, $54. Local objects, over $500. Value of property, $10,000. Indebtedness, $1,250. The church papers, to a certain extent, circulated in the families. A Missionary Society was started last winter, and it has now one hundred dollars in its treasury. An effort was made during the year to strengthen the charge by connecting it with a neighboring congregation; but the members objected, regarding it as necessary to have all the time of the pastor. They prefer paying off the present indebtedness and then try to become self-supporting, which they believe can be done in this way in a much shorter time. The Board is satisfied that they should have an opportunity to make the experiment. The present pastor has been in the field six years. Appropriation last year, $400. This year, $350. Pastor, John J. Crist.

St. John's Church, Reading.—One congregation, organized in 1871. Members, 450. S. S. scholars, 450. Additions, 96. Baptisms, 50. Losses, 20. Cost of property, $22,000. Reduction of indebtedness, $340. For benevolence, $114. For salary and local objects, $2,000. It is expected that the mission will be strengthened by annexing to it another congregation that worship at a short distance in the country. In any event the mission hereafter will be self-sustaining. Appropriation last year, $100. This year, nothing. Pastor, J. W. Steinmetz.

Birdsboro.—The arrangement referred to in our last report in regard to connecting this mission with other congregations was carried out successfully during the year, and the congregation no longer needs any assistance from the Board.

St. John's Church, West Philadelphia.—Members, 55. S. S. scholars, 80. Baptisms, 7. Additions, 12. Losses, 17. Raised for benevolence, $25. For local objects, $457. Church papers, 12. Value of church property, $6,000. This mission was established in 1865, and has had an unfortunate history. It has had its successes, but it has had also many reverses to encounter. The population upon which it seeks to confer spiritual blessings are of a fluctuating character, and thus, whilst it has all along been making additions to its membership, it has been called on to meet many losses. The location of the church and the character of the building have, to some extent, been a difficulty in its way. Neither, we presume, was expected to become permanent. During the past year an effort was made to dispose of the property and to build in another place, in accordance with the advice of the Board. The present indebtedness is $2,400, but the interest, contingent expenses and salary have been paid up during the past year better than in former years, when there was usually a deficit, and, as a consequence, an annual increase in the amount of indebtedness. Under the efficient services of the present pastor, the progress of the mission, if not as rapid as we could wish, will, as we believe, be solid and sure. Appropriation last year, $500. This year, $500. Pastor, J. P. Stein.

Second Reformed Church, Harrisburg.—Organized as a mission in 1864. Served by the present pastor ten years. Members, 119. S. S. scholars, 230. Baptisms during the year, 10. Additions, 17. Losses, 10. For benevolence, $160. For local objects, $550. Church property worth $8,000. No indebtedness. During the period the present pastor has been serving this mission, he has added 174 members, of whom 83 have been dismissed or otherwise separated from the congregation. No progress has been made in securing a parsonage, although the matter is still agitated. Could this object be accomplished, the mission would be nearly or altogether self-sustaining. The project of establishing a mission at Steelton, near Harrisburg, is now in the hands of a committee of Lancaster Classis. The prospects of organizing a congregation and of the erection of a chapel at that place are said to be encouraging. Appropriation last year, $250. This year, $200. Pastor, G. W. Snyder.

Zwingli Church, Harrisburg.—This mission was doing well according to our report last year, and we had hoped that it was in a fair way of becoming a well established congregation; but it met with a great affliction in the death of its pastor, H. A. Freidel, in January last. He was an efficient pastor, and did much to encourage the hopes and strengthen the faith of the people. After his death, the Board adopted measures to secure another pastor, but the consistory, on the ground of economy, preferred to secure the services of Rev. G. W. Snyder, pastor of the English mission at Harrisbnrg, who has supplied the pulpit once a Sabbath for about six months, without any expense to the Board. This was intended to be a temporary arrangement, and should, we think, give way to the settlement of a regular pastor over the mission, who may give to it his undivided time and attention. It has suffered somewhat in the loss or removal of members, and its present strength is not as great as it was one year ago, when it reported 85 members. The number of S. S. scholars is also less. Value of property about $8,000. Indebtedness, $1,221, an apparent increase over that given last year. For benevolence, $12.20. For local objects, $134. Interest received as rent for the use of the lecture-room, $120. Appropriation last year, $200. Vacant.

Columbia.—According to the expectation expressed in last year's report, the mission at Columbia became self-supporting on the first of January last, and it is now doing well.

Wilkes-Barre Mission.—At present, one congregation. Members, 375. Baptisms, 63. S. S. scholars, 200. Additions, 37. Losses, 8. For benevolence, $70. Local objects, $1,700. Indebtedness, $800. Reduction during the year, $750. At a recent meeting of the consistory of this church it was resolved to relieve the Board of all missionary support from October 1, 1883, and also to return the thanks of the mission for the aid extended by the church at large to the congregation. This mission has been under the care of the Board for a period of five years.

The congregation at Nanticoke, formerly a part of the Wilkes-Barre mission, dedicated its new church during the past year and secured for itself a pastor of its own, promising to support him without further aid from the church. Said minister has not yet connected himself with the East Susquehanna Classis, as was expected, and the Classis appointed a committee to look after its interests in the congregation, which belongs to Classis, and was constituted a distinct charge at its last annual meeting.

The mission at Plymouth, which also grew out of the Wilkes-Barre mission, is still under the efficient care of Pastor S. C. Meckel, and receiving from the Classis $300, as missionary support. It has at present 75 members, a good Sunday School, and a neat chapel in the centre of the town, which, with the lot, cost $2,500, and is all paid for. Its prospects are encouraging. Pastor, F. K. Levan.

Lock Haven Mission.—Two congregations, St. Luke's and St. John's. Members, 160. S. S. scholars, 160. Baptisms, 6. Additions, 26. Losses, 5. For benevolence, $52. For local purposes, $1,300, of which $850 were paid for the reduction of the indebtedness and repairs. The amount of indebtedness *unpaid* is $500,—incurred by necessary repairs—the whole or greater part of which, however, will be paid in at an early day. Value of property, at least, $5,000. The pastor has been in this field for six years, during which it has made encouraging progress, and its prospects for the future are encouraging. During the spring he handed in his resignation to the Board and the Classis, to take effect on the 1st of July last, but remained at his post as a supply until a successor was secured. The Rev. G. W. Gerhard, licentiate, was elected by the congregation and commissioned by the Board to take his place, who entered upon his duties on the 1st of September, with good prospects of usefulness before him. The thanks of the church are due to Mr. Stahr for his self-denying labors in rallying this mission, and with the help of God, in establishing it on a good foundation. Appropriation last year, $300. This year, $280. Pastor, G. W. Gerhard.

St. John's Church, Williamsport.—This is a new mission, organized in the spring of 1882, but not supplied with a pastor until the beginning of the current year. As both the German and the English portions of the old congregation needed more preaching, an amicable division was effected more than a year ago. The Germans retained the old church, but agreed to give the English $1,500 for the erection of a new church for themselves. The Classis of West Susquehanna promised to give an equal amount. Thus encouraged the congregation have purchased ground and expect to lay the corner-stone of their new church during the present month. Its prospects are encouraging. Members, 72. S. S. scholars, 90. Baptisms, 3. Additions, 28. Losses, 2. For benevolence, $56. For local objects, $1,200. The members and the pastor have shown energy and activity in pushing forward this new enterprise, and with the divine blessing have the prospects of seeing, at no distant day, their efforts crowned with success. Two churches are needed in Williamsport, and both have started out with a new life and a new spirit. The appropriation is $300, one-half of which is paid by the Classis, and the other by this Board. Appropriation this year, $150. Assisted by Classis, $150. Pastor, J. S. Wagner.

Zion's Reformed Church, Stroudsburg.—During the past year the pastor in charge was requested by the Classis to supply several vacant congregations in the country, and this, with the fact that he had to be absent frequently to collect money in other charges for the erection of a new church, prevented him from preaching at Stroudsburg as regularly as he desired. His audiences in the court-house, however, increased rather than diminished, when he was at home and able to preach for his people. Thus far he has secured $2,726 for the new church, to which additions will be made from time to time as the money is needed. The whole cost of the church will not exceed $5,000, and it is confidently believed that when it is finished there will be little or no indebtedness resting on it. Ground has been broken, and the building will go up yet this fall, but will not probably be finished until next spring. It is proper to add that the missionary has met with a generous encouragement and a liberal help in the different charges in the Classis which he thus far has been able to visit. Members, 40. Baptisms, 8. No S. school as yet organized. Contributions mostly made for the erection of a church. Prospects encouraging. Appropriation last year, $300. This year, $275. Pastor, G. W. Kerschner.

The Bangor Mission.—This mission, consisting of two or three congregations in Northampton county, separated from the Mt. Bethel congregation, was constituted a new charge at its last annual meeting and placed under the care of the Board as a mission for the present. The ground had been prepared for this result by Dr. Hibschman, by whose efforts the congregation at Bangor was organized, and supplied as long as he remained in the field. A pastor has been secured, but the Board thus far has received no report of the progress of the mission. Appropriation, $——. Pastor, J. G. Neff.

East End, Wilkinsburg.—Two congregations. Members, 125. S. S. scholars, 150. Baptisms, 5. Additions, 22. Losses and erasures, 19. For benevolence, $75. For local objects, $1,178. Value of property, $8,500. Debt, $1,350, last year, $1,850. Two students for the ministry. Church papers, 166. A new organ purchased during the year. There is a "sociable" in one congregation, and a "mite society" in the other, both of which add to their income. The missions progress favorably. Appropriation last year, $500. This year, $450. Pastor, J. W. Knappenberger.

Orbisonia Mission, Huntingdon Co.—Under the Board seven years. Three congregations, all now supplied with good substantial church buildings. Members, 98. S. S. S., 88. Baptisms, 1. Additions, 6. Raised for benevolence, $61. For local objects, $1,950. Value of church property, $3,300. The debt on the new church at Shirley is about $200. It was dedicated last spring amidst general rejoicing, and it has inspired the congregation with new courage, faith and zeal. The mission is making gradual progress spiritually and financially. But it needs a parsonage, and this would be an important step towards its becoming self-sustaining. Appropriation last year, $150. This year the same. Pastor, C. H. Reiter.

Sulphur Springs Mission, Bedford Co.—Under the Board since 1876. Three congregations. Members, 1,940. Last year, 155 S. S. S. Baptisms, 32. Additions, 50. Losses, 8. Erasures, 35. For benevolence, $79. For local objects, $414. Value of property, $3,000. A small debt of $75 paid off during the year. The additions during the year were encouraging, but not of such a character as to add materially to the financial strength of the charge. There has been also a general waking up in this field, but much remains to be done. A good beginning has been made, and in the direction of self-support. Appropriation last year, $200. This year, $150. Pastor, E. H. Dieffenbacher.

Duncannon.—During the past year an old congregation has been resuscitated and the charge in this way strengthened. Under its new pastor it has been making encouraging progress. The members are active, and are at present engaged in repairing two of the churches, one at Duncannon and the other at Marysville. Congregations, three. Members, 121. S. S. scholars, 100. Baptisms during the year, 8. Additions, 19. Losses, 9. Original cost of property, 4,000. Present value about the same. For benevolence and local objects, $510. Appropriation last year, $200. This year, $175. Pastor, J. R. Lewis.

Shenandoah.—No reports of any kind have been received from this mission during the year, and we have had no means of judging in regard to its progress. We understand that the pastor has left the field and that it is thought that the mission will be self-sustaining after the present year. A new pastor has been secured. Appropriation last year $300. No appropriation.

St. John's Church, Johnstown.—One congregation. Under the Board three years. Members, 94, last year, 77. S. S. S., 125. Baptisms, 14. Additions, 17. Losses, 7. For local and benevolent objects, $379.94. Value of property, $3,000. No debt. A small amount of money in interest to put up a new church in a more central part of the town, as the present building is becoming too small, and not convenient for some persons who would like to attend its services. The mission ought to have a parsonage as soon as possible, and as this would be a long stride towards self-support the attention of the Board of Church Extension of the Synod is directed to it as a matter worthy of attention. Appropriation last year, $450. This year, $400. Pastor, W. H. Bates.

St. Luke's, Lancaster.—Organized in Jan. 1879, with 8 members. Members, 59. S. S. S., 225. Baptisms, 13. Additions, 12. Erasures, 12. Contributed for benevolence, $18.46. Local objects, $325. Value of property, $2,850. No debt. Church publications subscribed for, 243. Length of pastorate 3 years and 3 months. One of the original members of the mission, Elder B. F. Bausman, always faithful as a member, and efficient and active as a worker, retires at this time to become pastor of the church at Shepherdstown, West Virginia. The mission regrets his separation, and will miss him very much in its work; yet it rejoices that it can send one so worthy into the active duties of the ministry. The erection of the present chapel was due in a great measure to his energy, combined with that of the first pastor. Appropriation last year, $300. This year, $300. Pastor. W. F. Lichliter.

Overton, Bradford Co.—Congregations, 3. Members, 160. S. S. scholars, 120. Baptisms, 10. Some additions by certificate. Other statistics not given. The congregation at Elkland is at present putting up a new church, 26 by 40 feet, with a steeple, which is to cost about $800, for which upwards of $600 have been secured among the members, which is doing well as they are few and in limited circumstances. The congregation at Overton had resolved to put up another church in the place of the old one during the year, but were not able to agree in regard to the plan, and so the project has been postponed for the present. It has, however, succeeded in purchasing a new organ for the old church, which has been all paid for. The attendance on the means of grace is good, and the mission is making a steady progress. Appropriation last year, $150. This year, $150. Pastor, C. H. Mutschler.

Latrobe, Westmoreland Co.—Congregations, 2. Members, 140. S. S. scholars, 75. Baptisms, 11. Additions, 18. For benevolence, $35. Local objects, $900. Indebtedness, $1,325. Reduction during the year, $525. Under the Board five years. The assistance extended to this struggling mission by the Pittsburg Board in reducing its indebtedness has had a good effect and given it a new impulse to strengthen the things that remain. It is advancing towards the point of self-support. Appropriation last year, $200. This year, $200. Pastor, S. H. Eisenberg.

Sharon, Mercer Co.—This mission tried to become self-supporting during the past year, but the pastor had to make extreme self-denial, and it was necessary that partial relief should be extended to him from the classis. Hereafter he will receive assistance from the Pittsburg Synod. The members of the church made a strenuous effort to pay off a large indebtedness in which they were successful, and hence could not do as much for their pastor as they wished.

New Castle.—The difficulties in this mission referred to in our last report continuing to operate against the pastor's usefulness, he felt it to be his duty to withdraw from the field, his resignation taking effect on the 1st of January last. The mission was supplied with preaching for several months by the Rev. McConnel, under the direction of the Pittsburg Board until a pastor could be secured. He, however, withdrew some time in the spring and since then this mission has been vacant. The effort, however, is still in progress to secure a pastor, which it is hoped will be crowned with success. The property of this mission is worth no less than $4,000. The debt resting on it is about $1,000 for half of which provision has been made in the way of pledges or subscriptions. In the absence of a pastor these subscriptions have not been paid, probably because they were not urged. Appropriation, $450. This year the same. Vacant.

Marietta Mission, Lancaster Co.—As quite a number of German families were willing to connect themselves with this mission, provided they could be supplied with services every two weeks, it became neccessary during the year to detach the Maytown congregation from it, so that it might enjoy the exclusive services of a pastor. During the greater part of the year it was vacant, but it was supplied by a committee of Lancaster classis. In the spring it secured a pastor from Seminary, who entered upon his duties on the first of June last. Under the new arrangement the mission has been doing well, and shows an increase of liberality. The Classis assists in the support of the pastor. Organized in 1881. One congregation. Members, 88. S. S. S., 60. Baptisms, 19. Additions, 21. Losses, 18. A union church for different denominations, worth $3,000. Amount raised for benevolence and local objects, about $200. Appropriation, $100. Pastor, D. B. Schneder.

Tionesta, Forrest Co.—The difficulties in this mission referred to in our last report, not having been adjusted,, and continuing to operate against the pastor's usefulness, he felt that it would be best for him to leave the field, and accordingly he withdrew at the beginning of the year. This field is worthy of attention, and it is hoped that Providence may open the way at some future day for the location of a Shepherd, who may gather together the Lord's flocks and save them from the attacks of the arch enemy. Appropriation last year, $250. This year, $250. Vacant.

Dubois, Clearfield Co.—The pastor in this mission has been active during the past year supplying two of his congregations with suitable church buildings, and in this he has been successful. Both churches are now nearly or quite ready for consecration. In order to secure the means to pay for them it became necessary for him to visit other charges, and to collect from house to house. He met with encouragement wherever he went. The members of the mission contributed liberally for their circumstances, and it is thought that, if any debt should be incurred, it will not be too onerous for them to bear. Under these circumstances the pastor was not able to devote as much of his time to building up the spiritual interests of the congregation as he could have wished. He hopes, however, that now, as they have houses of their own in which they can worship, his labors among them will be facilitated and be attended with a larger increase. During the year the Classis separated one of the congregations from the mission, so that it might be supplied with German services, but it seems nevertheless, to be stronger at present then it was one year ago. It has been a mission for about a year and-a-half, and it has made an encouraging degree of progress. Congregations, 2. Members, 50. S. S. Scholars, 45. Additions, 8. Benevolence, $50. Collected in the mission and elsewhere for new churches, $2,500. Appropriation last year, $400. This year, $350. Pastor, D. H. Leader.

Houtzdale, Clearfield Co.—One congregation. Members at present, 42. Two years ago, when the mission was started, there were eighteen members. S. S. S., 25. Baptisms, 9. Additions, 17. Losses, 8. For benevolence, $14. For local objects, $1145, which was expended for the erection of a parsonage, which is paid for, for pastor's salary and improvements about the church. The greater part of this amount came from citizens of Houtzdale and vicinity. Present value of church property, $2000. The cost of the church building, $400, and of the parsonage, $800. The mission is making encouraging progress. It should, however, if possible, be connected with one or more outlying mission points; this would assist in making it self-sustaining at an earlier day. Appropriation last year, $350. This year, $300. Pastor, C. W. E. Siegel.

Meyersdale Charge, Somerset Co.—Organized in 1881. Congregations, 2. Members, 340. S. S. S., about 160. Baptisms, 3. Additions, 42. Losses, 8. For benevolence, $208.20. For congregational purposes, $2280. Value of property, $3000. Debt, $70, to be paid yet this fall. Reduction of indebtedness, about $1400. Probably self-supporting in the course of another year. Appropriation last year, $175. This year, $120. Pastor, J. M. Schick.

Will's Creek Mission, Somerset Co.—Under the Board since Oct. 1, 1881. Four congregations. Members, 217. Sunday Schools, 3. Scholars, 125. Baptisms, 22. Additions, 17. Losses 6. Benevolent contributions, $80. Congregational purposes, $424. Indebtedness, $450. Two of the congregations supplied themselves with organs during the year. This charge is spread over a large extent of territory, mostly in mountainous districts; the labors of the missionary are arduous, but such sections of country are generally less abundantly supplied with the means of grace, and the people to that extent usually appreciate their privileges. As the mission grows, it ought to be divided, or some new arrangement made in the contiguous charges. Appropriation last year, $140. This year, $115. Pastor, S. T. Wagner.

McKeesport Mission.—This mission, started a little ever one year ago, consists of two congregations, one at McKeesport and the other at Turtle Creek, in Allegheny Co., both of which were organized in October last. Members, 71. Baptisms, 10. Additions, 30. Losses, 7. The pastor has been punctual in filling all his appointments, but he has been under the necessity of devoting a large portion of his time to the work of securing the means for the erection of churches for his congregation. Thus far he has secured enough money to buy a lot and to erect a church at Turtle Creek without any debt, and the corner-stone has just recently been laid. He has a balance in hand for the church at McKeesport, but as he has already canvassed the charges which were opened to him, he desires the Board to assist him, in some way in obtaining additional funds to erect a second church at McKeesport, during the coming year. The Board allows him to go forward and collect money wherever the people are willing to give. The mission is making encouraging progress—greater than was expected when it was commenced. Appropriation last year, $500. This year, $500. Pastor, H. D. Darbaker.

Trinity Mission, Scottdale, Westmoreland Co.—After our last annual report of this mission was rendered it seemed to be making favorable progress for the first six months, when the pastor withdrew irregularly to another denomination. Since then the mission has been vacant. The statistical report may therefore not be quite complete. One congregation. Members reported last year, 60. S. S. Scholars this year, 48. Baptisms, 6. Additions, 5. Contributions for benevolence, $17. For local objects as far as ascertained, about $500. Value of property, $4350. The church underwent some repairs, costing $350, which were paid for. The Board condemn the irregular conduct of this missionary. Appropriation last year, $150. This year, $150. Vacant.

Mercer Mission.—This is a new mission, consisting of two congregations, located in the south-eastern part of Mercer County, with some 70 or 80 members. The Rev. J. J. Pennepacker took charge of it on the first of January last, and in his last quarterly report dated, June 30th, he spoke favorably of its progress and prospects. He had just held his communion, and some who had become estranged from the church took their place at the Lord's table. One member had been received by baptism, one by confirmation, one by renewal of profession, and several infants were baptized. New church officers had been elected and installed; the Sunday-schools had both been opened, with 25 scholars in the one, and 50 in the other; the attendance at worship and the benevolence of the people were both improving; and generally things in the mission were working regularly and harmoniously. But soon after this report was written Brother Pennepacker was overtaken with a severe affliction in his head, resulting in partial paralysis, which may incapacitate him from further pastoral labors for some time to come. He is entitled to our deepest sympathies and our earnest prayers, that his life and usefulness may be spared to the church. Appropriation, $100 Pastor, J. J. Pennepacker.

St. Stephen's Reformed Church of Reading.—For some time past a movement has been on foot to establish an English mission in the northern part of the city of Reading, which move has the prospect of being successful. The members of Reformed churches in the city purchased the ground for a church, and on the first Sunday in September the corner-stone of the new building was laid. The building is to be of brick, 35 by 75 feet and is to be handsomely arranged in the interior. All the expenses are to be paid by the Reading churches. The Rev. Calvin S Gerhard has been commissioned to take charge of this new interest, and Providence permitting, will enter upon this new field of labor about the beginning of November. There is room for more Reformed churches in Reading, as her population is increasing rapidly, and Reformed people are constantly moving into the city from the country. With Mr. Gerhard's pastoral experience and ability as a preacher, it will not be long, it is believed, before this new movement results in a flourishing and useful church of the Lord Jusus Christ. The larger portion of the salary needed for the support of the pastor will be raised by the Reading churches. Appropriation, $300. Pastor, Calvin S. Gerhard.

VIRGINIA.

Winchester.—Congregations, 2; members, 112; Sunday-school scholars, 50; baptisms, 7; additions, 9; losses, 5; for benevolence, $20; for congregational purposes, $420; value of church property, $5,000; indebtedness, $500. In the month of August the corner stone of St. Paul's Reformed chapel, five and a half miles from Winchester, was laid, and the occasion was said to be of a very interesting character. The building will be dedicated in November, most probably without any debt. It is believed that a flourishing congregation will be the result of this undertaking. It begins with from 15 to 20 members, which it is thought will steadily increase. Another chapel will probably be erected in this field during the coming year, which will help also to strengthen the charge. Appropriation last year, $250; this year, $250. Pastor, A. R. Kremer.

Middlebrook, Augusta Co.—Organized in 1882. Congregations, 2. Members, 75. Baptisms, 20. Sunday-scholars, 130. Additions, 23. Losses, —. For benevolence, $40. For local objects, $300. Value of property, $2,800. Indebtedness, $300. Progress encouraging. About to erect a parsonage. In addition to the two congregations served by the missionary, he has two preaching points, where the attendance is always large. Appropriation last year, $150. This year, $150. Pastor, S. L. Whitmore.

Mint Spring Mission.—Organized in 1882. Supplied with a pastor for the first time in the month of March last. Members, 134. Sunday-school scholars, 60. Baptisms, 8. Additions, 5. Losses, 2. Value of property, $3,500. Indebtedness, about $210. Contributed for pastor's salary and benevolence thus far, $85. The mission consists at present of only one congregation, the St. John's church, near Middlebrook. No congregation has as yet been organized at the Mint Spring Church, which was put up and nearly or quite paid for a few years ago. It is expected however, that a congregation will be formed at this latter point at no distant day. When this is once effected the way will be open to make the charge self-supporting. The mission has been fortunate in securing the services of an efficient pastor, and it devolves on the members to co-operate with him in carrying forward the interests of Christ's kingdom to a successful issue. Appropriation, $150. Pastor, E. Welty, M. D.

Milk Creek Mission, Rockingham Co., Va.—A new mission, organized one year ago, with two congregations. Members, 96. Sunday-school scholars, over 100. Baptisms, 4. Additions, 7. Losses, 2. For benevolence, $50. For local objects, $700. Value of property, $4,500. Present indebtedness, $250. Reduction of indebtedness, $450. A parsonage is in process of erection at Mt. Jackson, and as soon as this is finished, which will be the case in a few months, an effort will be made to put up a chapel near by, when a new congregation will be organized. The ground for this purpose has been secured. The pastor preaches at two mission points, where he is meeting with encouragement. In Grace church, his principal congregation, he has a class of thirty catechumens under instruction, many of whom will soon be ready for admission into the church. The pastor is encouraged by the cordial co-operation of his members, who show a disposition to assist him in making the charge self-sustaining at no distant day. Appropriation, $150. This year, the same. Pastor, Geo. A. Whitmore.

Timberville Mission, Rockingham Co., Va.—Organized, Oct., 1882. Served by the present pastor since the beginning of June last. Two congregations. Members, about 90. Sunday-school scholars, 30. Baptisms, 4. Additions, 1. One church building in the country, worth $1,000. The church building at Timberville commenced three years ago, is now under roof, and is to be finished yet this fall, without any debt, as is expected. The missionary expects to establish preaching points contiguous to his present field, wherever it is deemed advisable, so as to strengthen his charge. The salary is $300, of which one hundred is pledged by the Board. Appropriation, $100. Pastor, C. W. Summey.

Harrisville Mission.—Two congregations, the St. John's and the St. Stephen's, having been separated from the Woodstock charge by the Classis of Virginia at its late meeting, were formed into separate charges and placed under the care of the Board as a mission, the Classis agreeing to assist in the support of a pastor, provided the Board would make a small appropriation. To this the Board agreed; but thus far no pastor has been secured to take charge of it. Appropriation, $50.

Roanoke.—Efforts were made during the year to establish a mission at this place. The Classis of Virginia obligated themselves to raise $300 for the support of a missionary, and the Board agreed to make an appropriation of $300 additional from its treasury for the same purpose. A competent person had agreed to take charge of the mission, but his Classis would not allow him to leave his present charge, and thus the Board and the Classis were both defeated for the present in their efforts to supply this field with a missionary, which is a matter of deep regret. It is a field that ought to be occupied by our church at an early day. Appropriation, $300. Vacant.

St. Johns, Wyoming, Kent Co.—This mission has been gaining ground, but the pastor, Rev. J. N. Miller, on account of continued ill health, felt compelled to withdraw from the field, and his resignation took effect on the 1st of July last. Since then it has been visited by the Superintendent and the pulpit supplied by other brethren. Arrangements are being made to secure a suitable pastor, and the prospects now are that the effort will be crowned with success. It is thought desirable that he should officiate in the German language, to some extent, as that seems necessary in order that the foreign Germans, on the Peninsula, who are growing in numbers, may be supplied with the means of grace. This will help to strengthen the Mission. Appropriation last year, $150. This year, $150. Vacant.

Cumberland.—Members, 160. Sunday-School scholars, 100. Baptisms, 27. Additions, 28; Losses 34. For benevolence, $10. For local objects, $750. Value

of property, $2,000. Reduction thus far, $250, but more has been subscribed for this purpose. Church papers, 55. Attendance good. Progress slow, but sure. Difficulties, Church debt, and immigration. A Mission since 1867. Length of present pastorate, nine years. Appropriation last year, $100. This year, $ Pastor, F. R. Schwedes.

East Baltimore.—Owing to various causes no further progress was made during the year in the establishment of this Mission.

Ridgeley, Caroline, Co.—When we made our last annual report of this mission, the pastor, Rev. Joseph Hannaberry, was suffering from ill health. He preached occasionally, but continued to grow worse until the month of March, when he gently fell asleep in Christ and rested from his labors here on earth. He was faithful as a minister of the Gospel, and performed a useful work for the Church on the Eastern Shore of Maryland. His memory will be held in grateful remembrance by those whom he served in holy things. The Mission was supplied with preaching from time to time by the Superintendent. A short time ago the Rev. Charles W. Levan, licentiate, was elected by the Mission and commissioned by the board as missionary pastor. He enters upon his duties under encouraging prospects. Appropriation, $300. Pastor, Charles W. Levan.

NORTH CAROLINA.

Concord, Cabarrus Co.—After the Rev. Mr. Gurley withdrew from this field the Mission was placed under the care of the Rev. Paul Barringer, who has been serving it as missionary in connection with other congregations in the surrounding country. He reports that it has been strengthened by the addition of several families that have moved into the town from the country, and that the membership are in good spirits, anxious to build up and establish the church. They are very much in need of a church building, but they are limited in their means, and are compelled to ask assistance from abroad. A suitable building could be secured for $800 or $1000. With help from the church building fund they would be willing to undertake to build or purchase a house for their use. They all feel that a pastor should be placed over them as soon as possible, who may give them all of his time and attention. Appropriation, last year $50. This year, $50. Pastor, Paul Barringer.

Lincolnton.—During the past year Mr. Foil has continued holding services at this place, once a month, (in connection with his other duties) which have been well attended, not only by the few resident members, but also by the outside community. The mission owns a good church building and has a nucleus of good members, which under proper care and attention ought to grow into a prosperous congregation. It deserves the attention of the Board and Classis. Appropriation, last year, $50. This year $50. Pastor, John A. Foil.

DISTRICT OF COLUMBIA.

Washington.—This mission has been making a steady advance during the year. The additions to the congregations were four, all of whom were heads of families. Twelve children were baptized. Catechetical instruction has been held weekly, the class numbering eight members, who, however, were still too young for confirmation. Although the members live at considerable distances from the church, the attendance on the Lord's Day's Services has been good. The Missionary Service is held on the first Sunday of each month, which proves itself profitable in a spiritual sense and edifying to the congregation. There are about forty scholars in the Sunday School. Some of the children of the congregation live too far from the chapel to attend school, but these are instructed at home. As the Mission and pastor become known, its friends are gradually increasing. The pastor has worked hard in the Mission, and the evidences are showing themselves that his labors have not been in vain in the Lord, nor the prayers of the churches for its prosperity been unanswered. Appropriation last year, $600. This year the same. Pastor, C. F. Sontag.

NEW YORK.

German Evangelical St. Paul's Reformed Church.—Under the care of the Board of the Eastern German Synod, but assisted in part by this Board. The Mission is making encouraging progress, and the pastor is putting forth vigorous efforts, in season and out of season, to build up and establish the congregation in the true faith. No statistical report. Appropriation, $150. Pastor, F. Fox.

KANSAS.

St. Paul's Church, Emporia.—The Rev. D. B. Shuey, who was commissioned to labor as missionary at Emporia, and to serve as Missionary Superintendent under the Board in Kansas, did not arrive on the ground until the latter part of April last. He found that it was necessary to remain a longer time in the East, in order to raise the necessary funds to place the mission at Emporia on a more permanent basis. In all he collected over $2600; $700 of this was used to remove a debt on the church, and the rest to pay his traveling expenses and to erect a parsonage during the coming year. Thus far he has devoted about half of his time to the congregation at Emporia, and the other half to explorations and preaching at other places. He has been preaching regularly every six weeks at Iola, Allen Co., about 60 miles distant from Emporia. Here he organized a congregation on the last Sunday in July with eleven members, baptized the children, and made thorough pastoral visitation. This is a promising point and should be supplied with a pastor by next spring. A single man would suit best. He preaches also regularly every six weeks at Abilene, 86 miles from Emporia. He found about 40 persons, who ought to be in the Reformed Church. At his last visit, he announced that when he came again he would proceed to organize a new congregation. For the erection of a church he procured two desirable lots in the centre of the town, the donation of Mrs. Nicolai, the widow of the late Rev. J. A. Nicolai. Although belonging to another denomination, she is willing to enter the new organization, and makes the donation of these lots in memory of her deceased husband. Mr. Shuey has also visited other places, and among the rest Kansas City in Missouri, where he says the prospects of establishing a mission are quite encouraging. He has preached there once and expects to preach there again, and thinks that an organization might be formed with from 25 to 30 members. He was encouraged to start an enterprise in the upper part of the city, where there are few churches, by outsiders no less than by members of our own church. A first class man would be required to take hold of this interest, and although it would be expensive to the church, it would pay in the end. Two congregations at present in the mission. Members, 31. Two Sunday schools with 70 scholars. Baptisms, 4. Additions, 14. Value of property, $3,000. Only a small amount this year has been given for benevolence and pastor's salary. Appropriation, $500. This year the same. Pastor, D. B. Shuey.

Wichita.—The Rev. I. G. Brown having been commissioned to labor as missionary in south-eastern Kansas, moved with his family to Wichita in April last. He found a number of Reformed people from Union Co., Pa., at Marshall, eighteen miles distant from Wichita, and preaching to them several times and administering to them the communion, he organized them into a congregation, numbering some fifteen or twenty members. A railroad company just about to establish a new road running near Marshall, have donated to the congregation two lots, both together measuring 100 by 140 feet, on condition that a building is put up on the ground within one year. This they intend to do at once. They expect to erect a respectable chapel first, facing one street, and reserve space for the erection of a large church in the future on the other street. It will be situated in a new town called Cheney, quite near Marshall, which has sprung up suddenly in consequence of the location of the new railroad, and is expected to be the principal business centre. Members of our church are settling at Wichita, and the prospects now are that during the coming year they will be organized into a congregation. The missionary reports that his hands are full with the work required of him at W. and Marshall, and that if more laborers were in the fields, congregations might be organized in many others of the new towns that are constantly springing up. He says that the climate is healthy, and that the crops this year have been abundant. Appropriation for the first year, $500. Pastor, I. G. Brown.

NEBRASKA.

Lincoln.—During the year one missionary, Mr. Erb, removed from Union further east to Lincoln, the capital of the State, where the population is more dense. This change he thought desirable, as it enabled him to meet his appointment, with less travel and expense. He was also under the impression that the Board would send out another missionary to assist him in his large field, in which he was very much to our regret disappointed. His sphere of labor has in this way been somewhat changed from what it was last year. He has at present two regular organized congregations, one at Fairview, in Saunders Co., 23 miles from Lincoln, and another at Ithica, both of which promise well for the future. He also preaches in a school six miles north of Palmyra, and also at North Auburn, where he finds members whom he is trying to organize into congregations. At the latter place a lady of our church died several years ago and left a farm of 80 acres to the Orphans' Home at Womelsdorf. She also willed two lots for a church in the town. Here a church ought to be built to carry out her pious wishes. In Lincoln there is a nucleus sufficiently large to be organized into a church, but it would not be wise to do so, unless some competent person can be secured to take charge of it, as Mr. Erb's time is so occupied that he could not give it proper attention. Another missionary should be sent to Nebraska at an early day. Two congregations in the mission with 29 members and two regular preaching points, where congregations are to be organized in the future. No church property. Contributed for benevolence, $10.35. For pastor's salary, $150, which was supplemented last winter by a missionary box from the East with about $100. Appropriation last year, $300. This year, $300. Pastor, Edmund Erb.

CALIFORNIA.

First Reformed Church, San Francisco.—Some time ago the Rev. D. E. Schoedler was commissioned to go to California as Missionary and Missionary Superintendent, to take charge of our Missionary interests in that state. We are happy now to be able to state that he has seen his way clear to accept of this call. Soon after his appointment the First Reformed Church in San Francisco became vacant by the resignation of its pastor, the Rev. Julius Fuendeling, and the consistory of the Church made an earnest appeal to the Board to supply it with a pastor and extend to it financial help. Accordingly it was taken under the care of the Board, and Rev. Schoedler was commissioned to take charge of it. This congregation was started as a mission under the care of the Board some ten or twelve years ago, and for a number of years it received an appropriation for the support of its pastor. But when Mr. Fuendeling took charge of it some five years ago, it agreed to support its own pastor, and since then it has been sustaining itself. But it has all along been laboring under considerable debt, which, with its increased exertions to suppport its pastor, it has not been able to diminish. In these circumstances it is the desire of the Board to assist the congregation in liquidating its present indebtedness, and in this way place it upon a better foundation. Accordingly, Mr. Schoedler, taking a proper view of the situation, proposes with the approbation of the Board, before he goes to California, to call on the Churches in the East for their assistance in carrying forward our missionary work in California, and to help in paying off this indebtedness. If they pay a part, the congregation will be expected to pay the rest. This seems right and proper, and it is hoped that Brother Schoedler will meet with encouragement in his mission wherever he presents its claims. Appropriation not fixed. Pastor, D. E. Schoedler.

Alameda.—The Rev. C. Hartman, pastor, labored in this mission about six months, when his increasing physical infirmities induced him a second time to hand in his resignation to the Board, which, under the circumstances, was accepted. Since last Spring the mission has, therefore, been vacant, but is has been supplied occasionally by members of Classis. As the Board has in contemplation the reconstruction of its missionary work in California, it will endeavor to provide for the wants of this mission at as early a day as possible. No statistics. Appropriation last year, $400. Vacant.

Stockton.—The suit-at-law referred to in our last report resulted favorably to the mission. The court decided that the property, including a church building and parsonage, worth over $6,000, belonged to the Reformed Church. After the trial was over, the pastor desired to withdraw from the mission, but the Board requested him to remain until a successor could be secured, and he is, therefore, still in the field. The controversy was an unfortunate one, and did much harm, no doubt, to the cause of religion. It may require years before the bitterness which it engendered among the Germans in Stockton shall have passed away, and this will probably continue for some time to be an obstruction in the way of the progress of the work. It is proper to say that the Reformed people and pastor acted generously with the defeated party, who, however, did not reciprocate their kindness, but are still holding possession of the parsonage by mere violence, and suit has been entered for its possession. No statistics. Appropriation last year, $300. This year, $300. Pastor, Eugene De Geller.

Salem's Church, Napa.—This Church has been making a gradual progress during the past. Recently it succeeded in paying off one half of its indebtedness, which was $500, by a single effort, and during the year it will try to pay the balance. The pastor has been preaching to some extent at other points outside of Napa, but as the expense has been larger than the income from such trips, he says that he is compelled to do less work of this kind in the future, unless his salary can in some way be increased. He has the sympathies of the German people, and his services are well received. Appropriation, $100. Pastor, George Maechtersheimer.

OREGON.

East Portland.—For several years past a Sunday School has been held among the Germans in East Portland, and this was followed by occasional preaching in the same place. As this was a new and promising field for missionary labor, the Rev. Professor Richard Schiedt was commissioned to take charge of it, and to assist Dr. Gantenbein in supplying such places as Astoria, Oak Point and other points near Portland with preaching. His services have been much appreciated in all these places, and the good resulting from this extension of missionary labor in a field like this, cannot fail to show itself at no distant day. In connection with Dr. Gantenbein he takes part in the instruction of this school, established by the Classis, for which he is well qualified, and in which he, with his colleagues, are doing a good work for the community and our church in the future of Oregon. No statistics. Appropriation last year, $200. This year, $200. Pastor, Richard Schiedt.

West Union, Washington Co.—Members this year, 27. Last year, 17. Catechization held during the year, but the catechumens were too young for confirmation, and the additions were made from the outside. S. S. scholars, 15. Baptisms, 10. Owing to their circumstances, the people were able to contribute only $60 for pastor's salary. Last year it was $50. He is inadequately supported. During the fall his congregation intend to erect for him a parsonage, which will be the means of giving him some relief. He makes missionary trips outside of his particular field; seeks out new emigrants who are crowding into the country, and tries to direct their attention to heavenly things. His visits during the past year have been made more profitable by his being able to distribute religious tracts in his visits, with which he was supplied by the thoughtfulness of a Christian friend. He could distribute many more with good effect if he had another supply. Appropriation last year, $200. This year, $200. Pastor, H. Stauss.

Stafford, Clackamas Co.—As intimated in our last report, pastor Lange withdrew from this field during the year and made a visit to Germany for the purpose of recruiting his broken down health. His place was filled by the Rev. Gottfried Graedel, from St. Chrischona Pilger Missions-Institute at Basel, Switzerland, who has been supplying the congregations at Tualatin, Damascus, Sandy, and Waldo Hills. They are small, but appreciate the means of grace and encourage their pastor in his work. As it was found necessary that pastor Ewald should go to Sealttle and take charge of that interest, pastor Graedel has assisted in attending to his congregations during the vacancy. His people are about erecting for him a parsonage, and this, it is said, will help to make the charge self-sustaining. No statistics have been given. Appropriation last year, $150. This year, $150. Pastor, Gott. Graedel.

Salem.—Members, between 60 and 70. Baptism, 8. Additions 25. Property worth at present from $3500 to $4000. Indebtedness, $1000, bearing interest at 9 per cent. Paid for church and parsonage during the year $1300, of which $1000 was raised in Salem. The $250 received from the Church building fund in the East was thankfully received. The Mission needs further help from the same quarter in order that it may meet the instalments on the church debt as they become due. The pastor continues to preach in other places besides Salem, at Albany, Mehamah, and at Washongal, where he recently organized a congregation of 16 members. The missionary in his many labors was much encouraged by the reception of a missionary box from the East, which was thankfully received and applied to proper purposes. Appropriation, last year, $200. This year, the same. Pastor, J. Muellhaupt.

WASHINGTON TERRITORY.

Seattle.—Pastor Kreuter labored in this Mission during a part of the year with diligence and efficiency as the missionary and evangelist, but difficulties having sprung up in the congregation, which he, with his inexperience as a stranger, found it impossible to surmount, accordingly he withdrew from the field. His place has been supplied in accordance with the advice of Dr. Gantenbein Missionary Superintendent, by Rev. F. Ewald, for the present. As he is a very competent person to take charge of this field, the Board hopes that he will remain in it. Appropriation, last year $200. This year $200. Pastor, F. Ewald.

IOWA.

The Superintendent of Missions in the Iowa Classis, Rev. D. S. Fouse, reports that only two missions in the Classis have been receiving aid during the past year. All the others, mentioned in last year's report have been provided for in some other way, so that they did not need assistance, by supplies or by the reconstruction of charges. One not here named may need assistance during the coming year. The Superintendent urges the importance of establishing a new mission at Des Moines, the capital of Iowa, without delay, and the Board feeling the great importance of providing for our members locating in that place, will establish a Mission there as soon as a suitable person can be secured to take hold of it.

Beaman Mission, Grundy Co.—Organized two years ago. Two congregations, Grace and St. Paul's. Members, 37. Sunday-school scholars, 104. Baptisms, 104. Additions, 7. No losses. Value of property, $2,000. For benevolence, $75. For congregational purposes, $1,100. Only one church, St. Paul's still worships in a school-house. There are Sunday-schools and missionary societies in both congregations. The members, many of them from the East, are few, but liberal for their circumstances. There are good prospects of establishing another congregation at a new point in this field, where a number of Reformed families settled last spring. The missionary is at present supplying them with preaching. Appropriations last year, $250. This year, $200. Pastor, H. Bair.

Pleasant Valley Mission.—This mission has been doing well during the year. No statistical report rendered. Appropriation last year, $125. This year the same. Pastor, D. P. Lefever.

URSINUS UNION.

From the Rev. F. W. Kremer, D. D., Treasurer of the Ursinus Union, we learn that during the past year he has received $913.86 for missions, which amount was used for the support of one missionary under the care of the Board, and the balance has been paid into the treasuries of other missionary Boards of the church.

SUMMARY.

Number of missions	56
Members in the missions	4881
Baptisms during the year	646
Additions	677
Sunday School Scholars	3655
Amount collected for benevolence	$1614
Amount collected for local objects	$26,980
Estimated value of property	$186,350
Indebtedness	$26,405
Reduction of indebtedness	$8,190

FINANCIAL STATEMENT.

From the Treasurer's report it appears that, up to the annual meeting of the Board (the account not being closed,) the income during the year for missions was $15378.21; for missions in Kansas, collected by Rev. D. B. Shuey, over $2600; for Washington mission, $679.70; and for the Church Building Fund, $620. Whole amount, $19,277.42. Considerable sums of money were also collected for church building purposes by individual missionaries, which are reported other places. The amount shows an increase in the income of previous years, and is he largest that has yet been contributed by the three Eastern Synods The whole increase over the income of last year is between $5000 and $6000.

For the coming year the Board will need $17,500 in order to meet current expenses, for which we recommend that the Synods raise the following amounts:

The Synod of the United States	$9,500
The Synod of the Potomac	4,500
The Synod of Pittsburgh	3,500

From the report given above it will appear that the past year has been one of more than usual prosperity in the missionary work of the church, for which we are bound to give thanks to Almighty God, who by His Spirit works in us both to will and do of His own good pleasure.

The following action was adopted by the Board at its recent meeting at Lancaster, which was ordered to be embodied in this report:

WHEREAS, The Board of Home Missions of the Synod of the Reformed Church in the United States was organized in the year 1824, and, whereas, the Lord has greatly blessed the work during its entire history, therefore,

Resolved, That the Board suggests to the three Synods the propriety of celebrating the sixtieth anniversary of the organization of the Missionary Board, and asks of the Synods to instruct the Classes within their bounds, when, and in what manner, to observe the anniversary, to make the occasion both interesting and profitable to the church generally.

Respectfully Submitted,

Lancaster, Sept., 18, 1883. THEODORE APPEL, *Superintendent.*

ANNUAL REPORT
OF
THE BOARD OF PUBLICATION
OF THE
REFORMED CHURCH IN THE UNITED STATES.

To the Synods of the United States, the Potomac and Pittsburgh, The Board of Publication of the Reformed Church in the United States would respectfully submit the following report:—

The Board has met, during the year, three times in regular session. At the second meeting, held April 10th, 1883, Elder George Gelbach presented a certificate of election as a member from the Synod of the United States, and Elder Henry Wirt, also one as a member, from the Synod of the Potomac, for the period of four years, beginning January 1st, 1883.

The officers of the preceding year were continued, viz.:—George Gelbach, *President*, and Charles G. Fisher, *Secretary and Treasurer*. During the several meetings held the Board gave the usual attention to the interests committed to its care and keeping.

From the Annual Statement submitted by the Superintendent at the last meeting of the Board, is to be gathered the following:—

Receipts for the year to July 31st, '83	$40,790.37	
Disbursements " " " "	40,999.41	
Excess of Disbursements	209.04	
Liabilities, 1882	30,827.32	
" 1883	29,509.01	
Decrease of Liabilities	1,318.31	
General *Assets*, 1882	77,879.50	
" " 1883	70,628.75	
Decrease of Assets	7,250.75	
General *Assets*	35,628.75	
Add Real Estate	35,000.00	
Total Assets		$70,628.75
General *Liabilities*	29,509.01	
Mortgage	20,000.00	49,509.01
Excess of Assets		$21,119.74

From the same statement is also to be gathered the fact, that as a whole, the Periodicals published by the Board have made some advance in the number of subscribers during the year. The Sunday-School Helps especially have increased in circulation and gained in popularity. Those recently added to the number have met with great favor. It is the purpose to make them still more up to the wants of those for whom they are specially adapted.

The Board has resolved to change the name of "The Child's Treasury" to that of "The Sunday-School Treasury," and to issue it after the end of the present volume as a Semi-Monthly and to reduce the price of it to 20 cts. per copy, when over five copies are taken, and 25 cts. per single copy. The Advanced Lesson Paper, after January 1st, next, will be issued *Quarterly*, with some additional features that will commend themselves to those using them. The subscription price will be thereafter $6.00 per hundred copies a year.

The Book Department has been generally patronized during the year, and the receipts compare favorably with those of the past few years. The aim has been to make it what the Church wants and needs,—a medium through which can be obtained the Publications of the Church and those of other houses at a fair profit.

The number of books, tracts and services of different kinds, printed for this Department during the year, has been 96,500—including 15,000 Almanacs.

The Committee appointed to examine the stock in the store and place an estimate on the same, submitted the following report, which was adopted:—

To the Reformed Church Publication Board: The undersigned members of your Committee, appointed to examine the stock and accounts of the Board, would present the following report:—

In examining the stock of books, stationery and publications on hand, we find a large amount of unsaleable stock which we deducted a large percentage from cost, in some cases as much as 75 per cent., and on a very large amount 50 per cent.

Much of the stock is the accumulation of years, and we recommend its sale for whatever it will bring, by auction or otherwise.

We find a large amount of old accounts for subscriptions which we consider entirely worthless, and have not put any valuation upon them. We have also made large deductions from the Estimated value of Fixtures, Cuts, Plates, Copyrights, &c., and endeavored to aim as near as possible at a cash value of the Assets of the Board.

You will find Statement of stock in store, Book accounts, &c., accompanying this report.

Respectfully submitted,

Phila. Sep. 4, 1883. GEORGE W. HENSEL, JAMES T. REBER, } *Committee.*

To carry into execution the Plan of Life-Membership subscriptions for "THE MESSENGER," which was adopted a year ago, the Board appointed Elder Jacob Heyser, of Chambersburg, Pa., as its Agent. Mr. Heyser since his appointment has canvassed several sections of the Church, and has thus far succeeded in securing six subscriptions at $100.00 for the life of *two*, and eleven at $50.00 for the life of *one*. Quite a number of these were taken by congregrtions for their Pastor. With these he has also the promise of quite a number of others in due time. It is to be hoped that, at no distant day, a large number may thus be obtained.

At its last meeting the Board took the following action, which speaks for itself:

Whereas, It is exceedingly desirable that the debt of the Board be reduced as speedily and as much as possible, and

Whereas, We have a just claim upon the liberality of the Church in view of the loss sustained by the burning of our Establishment at Chambersburg during the War, and—

Whereas, The Synod of the United States, before the formation of the other Synods now owning the Printing Establishment, at the Synod held at Lancaster, Pa., in 1864, authorized the placing of an Agent in the field to raise $60,000 for the use of the Board, very little of which has ever been raised, and—

Whereas, The said order has never been rescinded, but is still in force and applies as well to the other Synods formed out of the territory of the mother Synod, therefore—

Resolved, That we place an Agent or Agents in the field to raise all that is possible of the said $60,000 from the congregations belonging to the three Synods represented in the Board.

Resolved, That Elder Jacob Heyser be authorized, in connection with securing life-membership subscriptions for "*The Messenger*," to collect all he can in any amounts, people are willing to give for this object.

It is probably necessary to add here, that the monies obtained from life-membership subscriptions and from collections made by the Agent, are to be applied to the liquidation of the *old* debt of the Board. This debt, for the most part, was incurred by the express direction of the Synods themselves, and the Board, therefore, feels warranted in expecting that the resolutions of the past will be made good through the means now inaugurated. The Board wishes it to be distinctly understood, that these monies are not for its present conduct, as its financial condition otherwise and its operations clearly show that it is self-sustaining, besides paying in full the interest accruing, year by year, upon its *old* debt, out of its receipts. With this debt removed, the interest thus paid would then go towards extending its operations. The Board hopes that the Agent will receive a hearty welcome and a liberal response from Pastors and people within the bounds of the Synods.

The Board would express its appreciation of the majority of the Synods responding so willingly to the overture presented in its report of last year, asking them to see that at least one collection be lifted annually for the *use* of the Board, and it is hoped that the Synod of the United States will take favorable action upon the same. A number of congregations have lifted them in compliance with the action of their Synod with a very gratifying result. It is to be hoped that they may continue to do so year after year, and that others will follow their example.

During the year a pocket edition of "Hymns for the Reformed Church" has been issued; also an edition of "The Heidelberg Catechism," from new plates; both of which have met with decided favor. The former has since been introduced in many of our churches, whilst others contemplate doing so at an early date.

It was hoped that long before this the Board would be able to issue a book of music for the new hymn book, but, though it had decided to publish a book entitled, "Tunes for Worship"—*i. e.*, Tunes only,—difficulties arising to delay the completion of the selection of music by the Committee having it in charge, and there being somewhat of a demand for a "Hymnal" instead—*i. e.*, Tunes and Words—and the Superintendent not wishing to take upon himself the responsibility of publishing it in a form not likely to satisfy the wants of the Church, the whole was deferred until the late meeting of the Board. It was then resolved that the whole subject be referred to the three Synods, to decide as to what form in which the music shall be published—simply as a Tune Book, or a Hymnal. Ineither case, particularly if they decide that it shall be issued in the latter form, they will be expected to provide in some way or other the funds with which to meet the expense of electrotyping, editing, copyrights, &c.,—the Board not having the funds with which to do it. The expense will not be much less than from $1.500 to $2,500.

For the improvement of the several periodicals published by the Board and the encouragement of those who may be requested to contribute to their columns, a certain amount has been placed at the disposal of the editors, with which they may compensate such, to some degree at least.

The terms of the following Trustees will expire at the end of the present year:—B. Wolff, Jr., from the Pittsburgh, Synod, and G. S. Griffith from the Synod of the Potomac. It will devolve upon these two Synods, therefore, at their next annual sessions to fill the vacancies that will thus occur in the Board.

The Board in good faith makes the several progressive steps named in this report, and it has good reason to hope that it will be seconded by the Church, whose creature it is, in all laudable efforts to advance the interests and enlarge the sphere of that which has been placed in its charge.

CHAS. G. FISHER, *Secretary.* GEO. GELBACH, *President.*

Philadelphia, Sept. 14, 1883.